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THE LIFE
OF
THE LORD JESUS CHRIST:
A COMPLETE CRITICAL EXAMINATION OF THE ORIGIN, CONTENTS,
AND CONNECTION OF
THE GOSPELS.

TRANSLATED FROM THE GERMAN OF
J. P. LANGE, D.D.,
PROFESSOR OF DIVINITY IN THE UNIVERSITY OF BONN.

EDITED, WITH ADDITIONAL NOTES,
BY
THE REV. MARCUS DODS, A.M.

IN SIX VOLUMES.

VOL. V.

EDINBURGH:

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MDCCCLXIV.

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PART VII.

ISRAEL'S TREASON AGAINST THE MESSIAH. THE PASSION, DEATH, AND BURIAL OF JESUS. THE RECONCILIATION OF THE WORLD.

SECTION X.

THE BURIAL OF THE LORD.

(Matt. xxvii. 57-66; Mark xv. 42-47; Luke xxiii. 50-56; John xix. 31-42.)



IT had been determined in the counsel of God that an honourable burial should be prepared for the deceased Prince of men; and in order to realize this decree, the motives and feelings which actuated the Jews were made to co-operate in the most remarkable manner with the inmost wishes of believers.

The Jews could not but feel an urgent desire to have the bodies of the crucified taken down and buried before evening, at which time the Sabbath commenced. It was against the law, in its general terms, to let bodies remain all night upon the tree (Deut. xxi. 22, 23); and in this case there was also the special consideration, that the next day was the Sabbath, and that Sabbath-day was a high day (John xix. 31). They could not bear the thought that the bodies should remain hanging upon the cross during the greatest day of the feast.¹ Besides, they doubtless felt a mysterious impulse from an evil conscience which urged them to hurry into the grave the body of Jesus, which hung upon the cross as a living reproach against them,

¹ See Friedlieb, 163.

that they might, if possible, consign to oblivion both His person and His cause.

Therefore, in the idea of fulfilling, as they best could, the duty of the day of preparation for a Sabbath of particular solemnity, and before they knew of our Lord's death, they went to Pilate and besought him that the legs of the crucified might be broken, and that they might be taken away. They knew that the course of crucifixion usually lasted so long before death ensued, that the time until evening was not sufficient for it; therefore they wished to see the ordinary mode of execution hastened by another.¹ The mode which they proposed was not suggested to them by any Roman custom of supplementing crucifixion in that way. It was an idea of their own; although it no doubt contained reference to the fact, that breaking the limbs (*crurifragium*) was a separate punishment customary among the Romans, which, from its nature, might be conjoined with crucifixion or supplement it.² Perhaps the cognate punishment of stoning to death was floating in their minds when they made their proposal. At all events, the more speculative among them might have a special motive which made them wish that the body of Christ should be broken. Pilate assented to their proposal. So the soldiers who were entrusted with this task came and began it by breaking the legs first of the one thief, and then of the other. They left our Lord to the last, evidently from some feeling of respect for Him, which was perhaps due to the influence of the believing centurion. When they came to Jesus, they saw that He was dead already. From this we may infer, that Pilate had sent other and fresh soldiers to execute this order. As Jesus was manifestly dead, they gladly spared themselves the trouble of breaking His legs. But, for

¹ 'It was not the custom of the Romans to take the crucified down from the cross; they were left on it until their flesh mouldered, or was devoured by birds of prey and other wild animals. As a rule, their sufferings were not shortened, they had to die a lingering death; sometimes, however, they were despatched by a fire kindled below them, or by lions or bears sent to devour them.'—Friedlieb, 163.

² See Friedlieb, 164. *Crurifragium*, it is true, did 'not always kill the delinquents;' we must not, however, overlook the fact that, in the case before us, it was employed for the very purpose of putting the crucified to death. Besides, the *coup de grâce* was, as the rule, combined with *crurifragium*. [See an interesting note in Neander's *Life of Christ*, 472.—ED.]

securing the certainty which their office demanded, they did an act equivalent to breaking the legs. One of the soldiers thrust his spear¹ into Jesus' side. This could not have been done with the intention of testing whether He was dead or not, for they were all convinced of His death already. It was rather designed to give an official seal to that conviction, by giving in addition a stroke of itself sufficient to have caused death.² Consequently we must consider it as a deadly thrust aimed at our Lord's heart. The position of the soldier, face to face with Jesus, naturally gave occasion for aiming at His left side. That the wound inflicted on the body was of considerable size, is proved by the circumstance, that Thomas could afterwards desire to thrust his hand into it for the purpose of assuring himself of our Lord's resurrection.

This spear-thrust was followed by a striking appearance; blood and water immediately flowed from the wound. All this had deep significance for the Evangelist John; he writes with peculiar emphasis, 'And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.' And why does he hold these facts to be so significant? 'For,' he continues, 'these things were done that the scripture should be fulfilled, A bone of Him shall not be broken: Exod. xii. 46. And again another scripture saith, They shall look on Him whom they pierced:' Zech. xii. 10.

It seemed to him very remarkable that, under God's guidance, Scripture was fulfilled by an act of a Roman soldier who knew nothing of the Scripture—by an act apparently so fortuitous, and caused by such peculiar circumstances. But he thought it still more remarkable that two passages of Scripture so far apart were fulfilled by this one act, and fulfilled as distinctly as if the spear had been expressly made for effecting an almost literal fulfilment. But it seemed to him most remarkable of all, that in this way even here Scripture was fulfilled, not copied, but realized in its very essence, and that in both features already referred to.

¹ 'The *λογχιον* was the ordinary Roman hasta, a lighter weapon than the pilum, consisting of a long wooden shaft with an iron head, which was the width of a handbreadth and pointed at the end, and so was egg-shaped.'—Friedlieb, 167.

² See Friedlieb, 167.

In respect to the first, *i.e.*, the singularity of this fulfilment of Scripture, even a talmudic verbal criticism, destitute of the Spirit, cannot help seeing that, in the Evangelist's view, the Roman soldier had no conscious intention of fulfilling two passages of Scripture when he thrust his spear into Jesus' side. Even such a criticism must see that John's astonishment was caused by the infinite power of adaptation displayed by Providence, in connecting so great designs and the fulfilment of Scripture with an apparently blind, arbitrary, and unusual act of a heathen soldier.

In respect to the second, the Evangelist was specially impressed by the mysterious combination of the two passages of Scripture in one fulfilment, and by the exactness with which both were fulfilled. He considered Christ as the true Paschal Lamb; and therefore the ordinance in respect to its preparation, 'Neither shall ye break a bone thereof,' had to be kept inviolate when He was put to death. He considered Him also as the true and highest representative of Jehovah. Therefore also that fearful fact, seen by Zechariah in prophetic vision, that Jehovah's people would aim a deadly thrust at their covenant God Himself in His representative, and would be compelled to look on Him whom they had pierced, had to receive a first and very striking fulfilment in the hour of Jesus' death.¹ Here was much that was singularly striking: first, the secret connection between two passages of Scripture so far apart—between an early typical ordinance of Moses and a symbolic prediction of one of the later prophets; next, God's connecting the accomplishment of His great designs with an act so isolated and unexpected. A bone of Him was not broken, although, when the soldiers broke the legs of the two thieves, it was highly improbable that they would forbear doing the same to Him. However unlikely it was, until the very last moment, that the man who represented Jehovah should, just before His interment, still receive a stroke by which the word of the prophet was fulfilled almost literally, yet that stroke He had to receive.

¹ The Evangelist's citation is free and inexact. The passage stands in the prophet thus: 'And they shall look upon Me whom they have pierced.' Yet it is to be observed that many copies read וַיִּשְׁׁקוּ (they shall look on Him). See Hitzig, *Die Zwölf kleinen Propheten*, 150. Compare Hengstenberg's *Christology* iv. 74 (Clark's Tr.).

But when John speaks of fulfilment of Scripture, he speaks of it, as Matthew also does, in a sense which lies far beyond the sphere of vision of our critics. He has in view essential fulfilments—the unfolding and realization with power and completeness of the Messianic history, which were intimated long before by prophetic types and sayings. This was the case here also. Jesus was the true Paschal Lamb; therefore He had to be put to death and offered in sacrifice indeed, but not crushed and disfigured. The form which had manifested the life of the Holy One must remain unutilated, although life had departed. At the same time, it had to become evident that His enemies did not put Him to death with calmness and composure, but in a tumult of excitement and anxiety, as if they had been hunted by the terrors of judgment.¹ But the Evangelist found quite as remarkable a fulfilment of the second passage referred to, in the fact that the dead body of Jesus was pierced by the spear, and that blood and water immediately flowed from the wound. It is evidently not the mere spear-thrust, but also and principally its peculiar result, which he regarded as referring to that passage of Scripture. In this result he saw a sign—a sign fitted to alarm and reprove the enemies of our Lord.

The question arises here—In what respect did he see a sign in this streaming forth of blood and water from our Lord's side? It has been thought² that he pointed to this fact as a telling refutation of the opinion of the Gnostics, who maintained that the Redeemer had only the appearance of a body. But this idea is unfounded. Had John intended to refute the Gnostics by pointing to the first trace of blood on the body of Jesus, he would have pointed to that which must have issued from the wounds on His hands and feet when nailed to the cross.³ But

¹ See Book I. v. 5, Note 1.

² By Olshausen, for example; see iv. 249 (Clark's Tr., 2d Ed.).

³ [John could not have pointed to the blood flowing from the hands and feet, because almost no blood issued from the wounds of the nails; there being no large vessels cut by them, and the nails 'plugging' the wounds. And whether John appealed to the blood flowing from the side as proof of the reality of the body or not, it is very certain that those who succeeded him in the Docetic controversy did most constantly and confidently so appeal. See instances of this in Irenæus, Origen, and Athanasius (and surely these men knew what was effectual against the Docetæ) given by Burton, *Heresies of Apostol. Age*, p. 472. See also Waterland's Works, v. 190.—ED.]

John knew better—he knew that such an argument as this would have had no effect on the Docetists. These men, who let themselves be driven by their system impudently to declare the reality of the corporeal appearance of Christ to be mere semblance, must have held it still more suitable thus to characterize a single phenomenon of this corporeity attested only by John. John knew better how to refute the Gnostics, by showing that the world was made by the eternal Word in His unity with the eternal God, and that without this Word nothing was made. Besides, it is manifest that he considered the sign as a sign for those who stood on Golgotha as adversaries of Jesus; and certainly they were no Docetists.

Equally untenable is the view, that the Evangelist gave this sign as a proof of the certainty of our Lord's death.¹ Those who take this view overlook the fact, that not only John, but, according to him, the Roman soldiers also, were convinced of Jesus' death before He was pierced by the spear. No doubt John rightly found in this piercing an official attestation of our Lord's death, and an equivalent to breaking His legs. But that he, on his standpoint, should have felt the need of pointing to this strange streaming forth of blood and water as a physiological proof of our Lord's death, entirely contradicts the character of an apostolic Christian, to say nothing of his being an Evan-

¹ This view became the prevalent one in modern times, since the two Gruners transferred the subject to the domain of medical science, and showed the possibility of blood and water having flowed from Jesus' side. Friedlieb, 167. In primitive times the event was looked on as miraculous; comp. Tholuck on *John*, 400 (Clark's Tr.).—[Dr. Stroud, in his treatise '*On the Physical Cause of the Death of Christ*' (Lond. 1847), adopts and very ably advocates the view that our Lord died from rupture or breaking of the heart; he thus accounts both for the cessation of life being earlier than is usually occasioned by crucifixion, and for the effusion of blood and water. Valuable medical opinions on the same point are appended to Dr Hanna's '*The Last Day of our Lord's Passion*' (Ed. 1862).—Yet it is to be considered that there are strong arguments for supposing that it was the right and not the left side that was pierced. It will be remembered that some of the most celebrated early paintings represent the wound as on the right side. The literature of the subject is very extensive, but probably most readers will be satisfied with the treatises of Quenstedt, Ritterus, and Sagittarius, which are included in the *Thesaurus Theol.-Phil.* appended to the *Critici Sacri*. The note of Lampe is well worth referring to, were it only for the devout deliverance of Gretser cited therein.—ED.]

gelist. Even had he really desired to descend to this standpoint of anatomical investigation, he could scarcely have adduced as proof of Jesus' death a sign which cannot be considered an ordinary sign of death,¹ but rather a strange phenomenon.

Strauss, indeed, goes so far as to charge the Evangelist with having reasoned himself into the belief that a separated substance must flow from the body of one who has just died, because after bloodletting the blood drawn separates into clots of blood and water, and with having upon this erroneous supposition invented the story to prove the death of Jesus. This is charging the Evangelist with two defects, the one of a mental, the other of a moral nature. This monstrous levity must be attributed to the custom which the critic has, of explaining the lofty problems of the apostolic region by the trivialities of common life.

It may be regarded as the rule, that when incisions are made into a body which has become stiff, no more blood issues from it, because the blood, the circulation of which ceased with the last beat of the pulse, begins 'to coagulate an hour after death.' But there are cases in which the blood retains its fluidity a longer time, namely, when death has been occasioned by nervous fever and suffocation;² and so 'passive issues from the larger vessels' may take place even after death.³ Professional men have maintained that such an issue may be represented as an effusion of blood and water; that is, lymphatic humour may accompany the flowing blood, especially when the pleura (containing as it does lymphatic vessels) has been wounded.⁴ It has been shown lately, that it is even possible that, under certain circumstances (after internal effusion of blood as it may occur after violent straining of the muscles), blood decomposed while in the body may flow forth from an incision made into it.⁵ But it is very questionable if we can suppose these special circumstances in the case of Christ's body. We are not compelled to assume a violent straining of the muscles when He was stretched upon the cross. Even if we should assume that such pathological disarrangements might have taken place in the body of the dying One, and been shown

¹ See Strauss, 549.

² See Strauss, ii. 550.

³ See Ebrard, p. 442 (Clark's Tr.).

⁴ See Hase, 258.

⁵ See Ebrard. Comp. Tholuck on *John*, 401.

by the wound in His side, still such an appearance would have to be considered as an exception to the rule. John therefore could not have adduced it as a known and acknowledged sign of actual death. But it is very evident that he by no means cites the fact he mentions as a thing to be expected with certainty, but as an appearance which could not fail to astonish those who stood around. It may well be assumed that he has no inclination to attribute this singular circumstance to former derangements in Christ's organization. Besides, the question still remains, if the expression he uses will permit us to think here of proper blood decomposed into sanguineous and aqueous matter. Even if it does so, at any rate he considers the easy and ready streaming forth of this substance, separated into blood and water, as something extraordinary—as a sign in which the word of the prophet, They shall look on Him whom they pierced, received its first fulfilment; consequently as a sign which might become a reproach, or even a sign of terror, to our Lord's enemies. Thus those fathers who found a miracle here hit on the right sense of the passage.¹ Yet it must be observed that no abstract miraculous appearance can be meant here. The wonderful appearance harmonizes with the peculiarity of the life and death of Christ; and thus is to be conceived of as quite a peculiar phenomenon of the silent change now taking place in His higher nature.

We may observe that, in ordinary cases, the first stages of corruption commence immediately after death. But this cannot be supposed in respect to Christ's body, in the very peculiar state in which it was in the interval between His death and resurrection. We must rather assume that, in accordance with the peculiar condition of His body, quite a different change

¹ See Tholuck on *John*, 400. Weisse too thinks, ii. 330, that the Evangelist means to relate a miracle here; he is, however, of the opinion, that this passage, taken in connection with 1 John v. 6, is designed 'to point to the body of Christ as the living source from which the sacraments of the Church have flowed,—not blood alone, but also water,—without which no man can truly come to life.' For an opposite view comp. Ebrard, p. 440. ['Venerat enim per aquam et sanguinem, sicut Joannes scripsit, ut aqua tingeretur, sanguine glorificaretur, proinde nos faceret aqua vocatos, sanguine electos. Hos duos baptismos de vulnere perfossi lateris emisit, quatenus qui in sanguinem ejus crederent, aqua lavarentur, qui aqua lavissent, etiam sanguinem potarent.']—Tertullian *de Baptismo*, c. 16.—ED.]

from that caused by corruption could not fail to commence in it immediately after death ; therefore we do not keep inside the circle of Christology if, when discussing this question, we set out with the supposition that Christ's body, even in death, must have gone through the same processes as other bodies ; and that we must confirm the truth of the fact which John relates by examples from common anatomical experiences.

John relates a primary phenomenon in the history of the body of Christ, which anatomy or medical science in general may inquire into if it chooses, and, indeed, will continue to inquire into. But he is far from giving information respecting it in the way of scientific reflection, as if he meant to say, These men laid a disturbing hand upon this mysterious and unparalleled metamorphosis during the sleep of death, they lifted the veil which concealed the sacred process of transformation which Christ's body was undergoing in its passing from the death of this life into the resurrection-life, and then that singular sign appeared, giving indication of the very mysterious condition of this body. He rather views this, as he does everything, on its religious and christological side.

These men treated the body of Christ as a common corpse. They pierced the sacred form in which the Lord of glory had dwelt and acted, and over which even now the Spirit of glory brooded with a blessing, to preserve it from corruption, and to prepare in it the new birth for heaven ; but the divine and sacred sign which their onset called forth immediately rebuked them. Thus the piercing of His side was the last and most pointed symbol of the great blindness with which the people of Israel, and the world with them, denied the Lord of glory and aimed a deadly thrust at His heart ; and its extraordinary result was the first symbol and real beginning of those signs of Christ's pre-eminence and glory, which are disclosed on all attacks of this kind on the body of Him who seems destroyed, and which rebuke and enlighten the world.

That denial of Christ still continues in part, and the piercing of His side is repeated a thousand ways in its spiritual signification ; but as often as Christ, as He appears in time, receives deadly injury, new tokens of His life and majesty burst forth from His mystical body, and even from the graves of His saints. These signs of Christ have already opened the eyes of

those whom He has created anew to be the core of humanity, and they have long since begun to mourn for this holy dead One, as one mourns for an only son ; but the completion of this enlightenment is still future for the world, and especially for the people of Israel : Zech. xii. 10.

The profound and eagle-eyed Evangelist has confidently stamped this passage with his authority, in opposition to the judgment of the critics, who maintain that nothing is to be found here except a tissue of confused literalism. In his view, these occurrences were of the highest importance. He writes that he has, as an eye-witness, given testimony to them. From that time forth he had always testified of them ;¹ the event, therefore, was still present to him as if he saw it. He adds, his record is true ; *i.e.*, in accordance with the reality of the case, in so far, namely, as he here relates not merely the outward fact in an outward manner, but also exhibits it in its ideality, in its unity with the eternal spirit of Scripture, which was also the spirit of his life. But he is as certain of the historical actuality of the event, as he is of its christological ideality : he expresses this by the words, ‘ And he knoweth that he saith true, that ye might believe.’

If it be asked with wonder, how does the Evangelist come to employ these repeated asseverations ? the answer is, that he relates here the last fact in Christ’s pilgrimage, in which he saw His glory. The spear-thrust forms in his view the conclusion of Christ’s sufferings ; and he relates with exultation how, even in this climax of His sufferings, His pre-eminence was so wonderfully brought to view, and how, even here, types and prophecies of the Old Testament met, and were fulfilled in Christ’s being glorified, on the one hand, as the suffering Paschal Lamb, and on the other, as the Lord of glory ruling judicially even in death.

The passage, then, forms a conclusion, just as the passage xii. 37, where John looks back upon the public life of Christ among the people ; as the passage xx. 31, where he sums up the proofs by which Jesus showed Himself after His resurrection ; and lastly, as the passage xxi. 24, where he points to the things in which Christ symbolized His perpetual abiding in the world after the ascension.

¹ See Book I. v. 5, Note 1.

After our Lord's death, but before tidings of it had been brought to Pilate, one who honoured Him went to Pilate, and besought him to give him the body of Jesus. This man was Joseph of Arimathea,¹—a disciple of Jesus, says John, but secretly, for fear of the Jews. He was a good man and a just, as Luke says; and as he had waited for the kingdom of God (with earnest longing for its revelation), his faithfulness and piety had brought him into fellowship with Christ. But worldly considerations had hitherto prevented him from coming forward openly in behalf of Jesus, as they had likewise for a long time restrained Nicodemus. According to Matthew, he was a rich man; according to Mark, an honourable counsellor: so he had much to lose. He had already given in the council undeniable tokens of a favourable disposition towards Jesus. Luke says, 'He had not consented to the counsel and deed of them.'² Yet he had not hitherto openly acknowledged Jesus. But now he acts differently.

It is a fact of the highest truth, and of touching effect, that our Lord's two rich adherents, who, from worldly considerations, had hitherto held so ambiguous a position towards Him, come forward so decidedly as His disciples now when He is dead. The holy influence of His death has broken in pieces the stony ground of their former state, and torn the veil through which they saw their nation's former state of existence in a dim and sacred light. He has deeply reproved, shaken, and freed them. Since, for them, the poles of the old world have been so thoroughly reversed, in the sufferings of Christ—since in these sufferings, the death of the cross has become the highest honour in their eyes, and the suffering of death a divine victory, their position towards the world has become entirely different.

First of all, both at the same time decided to come forward,

¹ According to Robinson (ii. 239, 241, 2d Ed., Lond.), Rama (Arimathea) lay eastwards from Lydda in the direction of Jerusalem; but it is not the same place as Ramlah, which means 'The Sandy;' while Rama signifies 'a height.' Neither is this Arimathea the same as the city of Samuel. [Robinson's conclusion is, 'The position of the scriptural Arimathea must, I think, be still regarded as unsettled.' But see Thomson's *Land and Book* 530.—Ed.]

² The latter (deed) may possibly imply a protest against the resolution of the Sanhedrim, and the former (counsel), that he had been outvoted in it.

willing henceforth to live and to suffer as disciples of Jesus. They next show their zeal for the honour of Him who was covered with shame, by purposing to rescue His body from the usual common interment,¹ and to prepare an honourable burial for Him. Whether the two acted in concert from the beginning, or whether the bolder Joseph first went forward and drew Nicodemus along with him, we know not. At all events, as friends of Jesus, they were the friends of one another: the inward experiences they were both undergoing had a sympathetic connection; while distress and zeal, in addition to the most urgent business of this hour, soon brought them together outwardly also. When the day was drawing to a close, and the execution on Golgotha was to be finished, Joseph, as Mark says, 'came, and went in boldly unto Pilate, and craved the body of Jesus.' Pilate heard with astonishment that He was already dead, and seemed scarcely willing to believe it. He therefore called the centurion who kept watch on Golgotha, and asked him whether He had been any while dead.² From this we may infer, that he thought it possible that Joseph might wish to deceive him, or had deceived himself in respect to the death of Jesus. Pilate thought that it pertained to the cares of his office to ascertain the reality of our Lord's death, before giving His body to one who honoured Him.

It follows from this statement, that the death of Jesus must have taken place very speedily, when compared with the usual lengthened course of suffering upon the cross.³ This may be

¹ 'Among the Jews, persons who were executed were not laid in the family burying-place, along with honourable people. The Sanhedrim appointed two special burying-places for them: the one for the beheaded, hanged, and crucified; the other for the stoned or burned to death. Their bones might be collected and laid in the sepulchre of their fathers only after the entire decay of the flesh' (Sepp, iii. 602). Moreover, among the Jews it was a great disgrace to receive no honourable burial: to bury the neglected dead, was therefore reckoned among the good works; and Josephus counts it among the heinous crimes of the Zealots and Idumeans, that when besieged in Jerusalem, they did not bury the dead. See Friedlieb, 169.

² The true meaning of the writer is destroyed, if we suppose, with Sepp, a synchysis, or *trajectio verborum*, according to which Pilate asked, 'Is He dead already?' and the officer replied, *πάλαι*, 'Long ago.'

³ That Jesus died soon, shows that the two thieves survived Him. We must remember, however, that they were nailed to the cross later than He. As a rule, a few hours seem to have been sufficient to cause death to the

partly explained from our Lord's great sufferings before the crucifixion,¹ but also, without question, partly from the energy wherewith His holy and healthy life expedited the slow separation between soul and body.²

After the governor had received from the centurion satisfactory information regarding the death of Jesus, he gave His body to the counsellor, perhaps in some measure moved by Joseph's honourable position.³

And now grateful love began to prepare most honourable burial for the King in the kingdom of love. The body was taken down from the cross. Joseph bought fine linen in which to wrap Him; while Nicodemus procured the spices which were put into the linen clothes, making them an aromatic bed for the body. Nicodemus felt the need of honouring the Lord with a princely expenditure now, as had shortly before been done by Mary in Bethany. He brought a mixture of myrrh and aloes,⁴ about a hundred pound weight.⁵ This preparation was manifestly not measured by bare requirement. It was the custom of crucified. Josephus' experience (*vita*, § 75) confirms this view. He was able to rescue only one of the three crucified whom he was allowed to take down after they had hung a few hours. See Neander, 472 [Bohn]. [The two following notes are also important.—ED.]

¹ See Rauschenbusch, 433.

² When Tertullian supposed that Jesus' death was supernaturally hastened by Himself, he had some notion of that mysterious energy with which the force of life can show itself even in expediting the death-struggle by strengthening the pangs of this second birth, just as the energy of a strong woman expedites the pangs of the natural birth. Compare Umbreit on dying as a voluntary and personal act of man, *Stud. und Krit.* 1837, iii. 620. [And whatever we think of the physical cause of Christ's departure from life, we must maintain, with Augustine, 'non eam deseruit invitus, sed quia voluit, quando voluit, quomodo voluit.'—*De Trin.* iv. 16.—ED.]

³ Besides, this permission was no great favour on the part of Pilate. Similar cases often occurred, and were even provided for by the law. Friedlieb, 170.

⁴ We are indebted to Ehrenberg for the exact description of the myrrh-tree (*Balsamodendron Myrrha*) which grows in Arabia and on the opposite coast of Ethiopia. See Winer, *Art. Myrrh.* 'The resinous matter, at first oily and then somewhat bitter, is of a yellowish white, becomes gradually gold-coloured, and hardens to a reddish hue.' Comp. the same, on the aloe (woody aloe). Because of its strong and pleasant fragrance, the wood of this plant was used for perfume, and even for embalming bodies. These spices were pulverized before being used for embalming.

⁵ It is the Attic litra of twelve ounces that is here spoken of.

the age to prepare costly obsequies for venerated persons.¹ And so Jesus was, according to Jewish custom, wrapped in linen cloth; and this was, as usual, cut into parts, to cover the body, the limbs, and the head.²

The sepulchre was most providentially prepared. Joseph possessed a garden near the place of execution, in which he had hewn himself a new tomb out of the rock, wherein was never man yet laid.³ He did not esteem this tomb too precious for the body of his Lord. John observes, that they laid Jesus in this sepulchre because of the Jews' preparation day. Luke remarks, that the Sabbath was drawing on. If this was the reason why they laid Jesus there, it would seem that, with more leisure, He would perhaps have been buried elsewhere. And very possibly other disciples could have brought forward superior claims. But the expression, perhaps, bears reference to the conduct of the Jews. It was, no doubt, galling to them that Joseph took care of the crucified one; and they must have wished, since he did so, that the body should be quickly removed out of sight. After He had been hastily interred, Joseph rolled a great stone to the door of the sepulchre. The Sabbath was near—the last acts of the crucifixion, the concluding act of the execution, the taking down of Jesus from the cross, and His burial, had all followed in quick succession during the decline of the day.

The women who followed Him were also present at His interment. They carefully observed the sepulchre, and saw how the body was laid. After the manner of women, they took exact notice of everything, and even in the midst of their deep sorrow

¹ 'Among the Romans there were various gradations in burying the dead.' There is also a dissimilarity found among the mummies, etc. Nicodemus' estimation of the man whom he intended to honour is to be gathered from the rank in which he wished to place His body. Hug, 200. On costly funerals among the Jews in some cases, see Sepp, 605.

² See Friedlieb, 171. The Jews generally used, for wrapping the bodies of those who had been executed, old linen which had served for covering and binding the rolls of the law. Sepp, iii. 607. [See the interesting notes to Pearson *on the Creed*, Clause 'and was buried.'—ED.]

³ The new sepulchre reminds Strauss (560) of the ass on which no man had sat. He thinks the one narrative throws suspicion on the other. It is remarkable with what boyish eagerness antagonistic criticism always mounts the two asses mentioned most prominently in the Bible: Balaam's ass in the Old Testament, and the unriden colt in the New.

they could rejoice at this honourable burial of their beloved Master, while yet they could find much to take exception to in the form in which it was gone about, and this made them wish a fresh and more tasteful embalming. The eyes of so many women could easily discern defects in preparations which had been made in the greatest haste, and that by men.¹ They were not satisfied even with the spices. They wished to introduce greater variety. With this view, some of them returned to the city, and prepared spices and ointments that same evening, towards the approach of the Sabbath. They then rested the Sabbath-day according to the commandment, however hard they felt it to be obliged to defer a whole day their preparation for honouring the body of Jesus.

But while some of the women thus hastened home, impelled by love to Jesus, the same love kept two of them in the neighbourhood of the sepulchre until late in the evening. These were Mary Magdalene and Mary the mother of Joses, or of the sons of Alpheus. These sat themselves down by the grave. They were most probably of a naturally fearless disposition; and as followers of Jesus, they had long been imbued with the spirit of devotedness to their Master, and now their Christian heroism had reached maturity in the trials around the cross.

These women, who, with the love of true sisters of the Crucified One, the courage of fearless minds, and the self-forgetfulness of deep affliction, sat throughout the evening twilight opposite the sepulchre in the lonesome garden, silent and sunk in deep meditation, form a noble contrast to those bands of mourning women who are often to be seen in the East lying on the tombs in clear daylight, giving utterance more or less loudly to their wailings for the dead. The spirit of faithfulness is here revealed on its New Testament inwardness, freedom, and sublimity. With Christ they had died to the world; like departed spirits who have through the King of spirits become familiar with the otherwise dreaded realm of spirits, they sat

¹ John's words, *καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις*, cannot, as Strauss maintains they do, exclude the idea that the women found it still necessary to supplement the sepulture of our Lord. A sepulture may be correct, complete in every form, without our being able to say that it is in every respect satisfactory to all the mourners. The critic cannot raise himself above the standpoint of formal correctness, but seems inclined to say when a thing is finished, it is finished.

there until late in the evening. Meanwhile the time for procuring spices for the anointing before the Sabbath had passed away. Yet they could not forbear adding something of their own for decorating the body of Christ. As soon as the Sabbath was over (after six o'clock on Saturday) they made a purchase, in which they were joined by Salome.¹

Thus we see the disciples of Jesus animated by a holy emulation to testify their devotedness to Him even when dead, and to render the richest honours to His body in the tomb. Joseph of Arimathea, besides his office and influence, brings as an offering to Him a highly prized possession—a new tomb hewn in the rock, probably at first intended to receive his own body. Nicodemus has long enough withheld his homage; but now, in the hundred pounds of costly spices which he brings, we recognise the strong expression of a devotedness which knows not how to do enough, and the deep repentance and soaring faith of an aged man who has found in the death of Christ his second and everlasting youth. We need not wonder if the pious women also will not be behind in glorifying the beloved dead. And how characteristically was this company of women separated into two divisions by the influence of love! Some of them hasten home to procure as soon as possible what is necessary for the second anointing of Jesus; the others cannot for a long time leave His tomb, and afterwards join those who are preparing the solemn anointing.

Our Lord thus received one simple but ample anointing in His chamber of the tomb, and three were intended for Him. He was buried with such princely magnificence that the antagonistic criticism,² which would readily comprehend the like in

¹ We thus explain the supposed difference between Mark and Luke in regard to the time when the spices were purchased, which the Wolfenbüttel Fragmentist, and more recently Strauss, ii. 556, have asserted to be inexplicable. The explanation is very simple. We have only to consider both accounts carefully, and make use of Matthew to explain Mark.

² See Strauss, ii. 557. Comp. on the opposite side, Ebrard. It is affirmed that Matthew knew nothing of the spices, because he does not mention them when he speaks of wrapping the body in a clean linen cloth. It is true that 'even the Wolfenbüttel Fragmentist granted that the wrapping in a clean linen cloth, mentioned by Matthew, included the Jewish embalming.' But our critic, who is in general led by mere outward similarities and appearances to overlook essential relations, can here persuade himself that

the case of any Persian satrap or Arabian emir, finds it utterly incomprehensible because the whole great reality of the New Testament is still covered with a veil for that criticism, and seems to it a realm of fable, or because it imagines the burial of Jesus was a matter on which as little as possible ought to have been expended. But the Scripture had to be fulfilled in this point also, even the saying, Isa. liii. 9, A grave was given Him with the rich.¹ We say 'be fulfilled' in the sense of Matthew and John. It is a primary fact, that God's Anointed was during His life treated as the most despised and unworthy, and after His death buried as a rich man. The love and faithfulness due to Him remained at first an unpaid debt; but afterwards tokens of gratitude, too long deferred, were brought to Him in the tomb, with burning tears of repentance, in a rich funeral offering. Christ had already experienced this lot in His fore-runners the prophets. In His own life this fact was exhibited in all its clearness and magnitude. But it recurs again in a thousand shapes in the experience of His Church and the lot of His faithful witnesses.

The enemies of our Lord had vainly imagined that His death would bring them repose; but they soon found, that when dead, He caused them still more uneasiness than He had done when alive. This anxiety sought an outlet, and must find it, as certainly as sickness of soul always finds its fixed idea. They remembered that Jesus, when alive, had said that He would rise again on the third day. It has been asked, How could they know that He had said this? And it has been replied, Possibly they learned it from Judas,² or, such an expression might have been openly uttered by one of the disciples and have come to the knowledge of the council.³ This answer is quite correct: if they got only the slightest hint of this kind, it could furnish them with the key to His enigmatical expression, 'Destroy this temple, and in three days I will raise it up;' and this the more readily,

Matthew meant to represent the anointing of Jesus in Bethany as a substitute for the supposed omission of the embalming.

¹ The passage might be rendered freely, but in accordance with its meaning, somewhat thus: His grave was intended to be with poor outlaws, and in death (He was) in the vaulted sepulchre with the rich and respected.

² See Hug, ii. 202.

³ See Ebrard.

as they had to examine Him concerning this saying, and might be convinced that He did not mean their temple on Mount Zion.¹ But the remembrance of this saying of Christ now alarmed them like the spirit of the dead. Even as soon as the night after the murder, it appears to have alarmed them to such a degree as to drive them to hold a consultation at a most unsuitable time,² on the morning of their great paschal Sabbath. This was no formal sitting of the council, but an improvised conference of the more decided enemies of Jesus, in which the form of a session was intentionally avoided because of its being the Sabbath.³ In this conference they came to the conclusion, that our Lord's sepulchre must be sealed and furnished with a watch until the third day was over. Thus minded, they went to Pilate, going, as it would seem, one by one, and expressing their desire with their petition; but so many went, that it gave the appearance of a conference held in his house. They evidently wished to avoid the form of a procession, as they had avoided a formal sitting; still, there arose the monstrosity of a conference in the house of a heathen.⁴ They

¹ Hase thinks (262), it would have been strange if the Pharisees had come to understand aright that saying of our Lord sooner than the apostles did. The strangeness of this supposition disappears when we reflect that the Pharisees, just because they were conscious that they intended to put our Lord to death, must have understood sooner than the disciples His intimations that they meant to do so. Now the first part of our Lord's saying referred to the fact that they intended to put Him to death. When they apprehended rightly this first part, the explanation of the second followed as matter of course. They were supported in their view by the circumstance that they had to make inquiries regarding the saying; and finally (as has been said), they might also have received information that Jesus had foretold His resurrection. We must also take into account that they were masters in combination and interpretation, and could find the meaning of a saying of our Lord more readily than the disciples, when, as here, a historical idea was in question. But it does not in the least follow from this, that they had come to believe in the resurrection of Christ.

² Matthew indicates this circumstance in his description of the day, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν. This 'is truly a strange description of the Sabbath,' says Strauss (561), who takes no notice of the deep meaning of this expression.

³ See Hug, 204.

⁴ Συνήχθησαν πρὸς Πιλάτον, says Matthew. Lex Mosaica interdixerat operam manuariam, ut et judicii exercitium, non vero ire ad magistratum, ab eoque petere aliquid, præsertim cum periculum in mora esset.—Kuinoel, *Er. Matth.* p. 813.

addressed him, saying, ‘Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.’ They had, it is clear, already invented the subterfuge which they would employ if, in a few days, it should be proclaimed—He is risen. Meanwhile they deceived themselves with the wretched figment, that possibly His disciples might steal the body of Christ, might then proclaim that He had risen again, and produce surprising effects by means of this deception. And on account of such an illusion as this, they assembled and held consultation on the most solemn morning of the year, and, casting aside their reverence for the Sabbath, hurried as petitioners to Pilate, applying for a watch—for a watch to guard the grave of a criminal. But beyond doubt it was something far different which mysteriously distressed and alarmed them, namely, the possibility that Jesus might really return from the dead. With a strange and superstitious belief in the efficacy of their own official seal and of the Roman watch, they dreamed of being able to prevent the possibility of His resurrection and renewed activity, and of the infliction of a severe retribution for their deed. Above all, they hoped to be able to shut up their own base fear within His tomb. Pilate seems to have agreed to their proposal with the languid listlessness of a great man who is fatigued and wearied out. He dismissed them curtly with the words, ‘The watch is granted you: go, make it secure, as ye know how’ (as ye are acquainted with the custom). Negative criticism¹ is of opinion that, from Pilate’s character, he could not but dismiss with derision the persons who wished to set a seal on our Lord’s sepulchre. This is not a bad idea! Their proposal was a mockery of their own doings. And who knows that Pilate did not dismiss these men, with their paltry ostensible motive for a paltry proceeding, with a jeering expression, as if he had meant to say, The watch is at your service; be off now, and set about the sealing, as you are so well up to it!

And they actually went. They were not ashamed: they proceeded to the tomb, impressed the seal upon the stone in the

¹ See Strauss, ii. 556.

presence of the watch, and handed over to these men the charge of the sealed sepulchre. That was the culminating point of this self-contradictory Jewish Sabbath-service. The members of the high council hold private consultations on the most solemn of the solemn Sabbath-days; they run hither and thither, and even assemble for conference in the house of the heathen procurator: they go and seal the stone over the sepulchre of our Lord, and commit the keeping of it to the Roman watch. The whole matter was evidently judicial. The high council (and embodied in it, the spirit of Jewish traditionalism) laboured and toiled with anxious fear on the year's most solemn day of rest around the sepulchre of Christ, for no other purpose than to seal in the lasting silence of the grave the ever-active Spirit of Christ, and His new life enkindling in the concealed depths of the Godhead for the work of a new and eternal Sabbath.

At the same time, this act of the Jews was the last and highest expression of their rejecting the Messiah and giving Him over to the Gentiles. As they thought, they sealed in the tomb the last ray of possibility that Jesus as the Risen One could be preached to their nation and shake the world. Thus in their design they imprisoned for ever the Messianic hope of their nation, like as if the spirit of freedom were to be immured in cloisters, and they committed the keeping of the grave to a Roman guard, on which henceforth all their false security rested. According to their idea and wise procedure, the theocratic kingdom had now fallen so low that all its security reposed upon the fidelity of a Roman heathen guard.

Finally, this act betrays the greatest folly, and by it the unbelief of the council makes a mockery of themselves. They thought to enclose within the tomb what Christ had already accomplished before his death, calling it 'the first error.' And they wish besides to imprison in the grave His second and more mighty working after death, of which they had a dark presentiment, calling it 'the last error' which might be worse than the first. And so, with their priestly official seal (a *bullæ*), and with a band of dull mercenaries begged from a foreign nation, they mean to seal up for ever in the sepulchre the Spirit of Christ—the Spirit of His past, present, and future—His life and the unfolding of His glory—the new life, the new kingdom, the new age, and the new world. That was their last official procedure

in regard to the Messiah, and they went about it with lofty officialism, while the idea and design of their office was to prepare for the Lord of glory a way to His people and to all the world. But in this act is symbolically set forth the folly of all false labourers in the service of the Church, of all carnal theologians, of all watchers and workers of the old world, in which sin and death reign; and this folly which ever anew seeks in a thousand ways to seal the sepulchre, is therein condemned as the climax of all folly and self-mockery.

Thus the stone was sealed, and a guard set over the sepulchre. Should His disciples now come to visit it, they would be roughly warned away. But His friends could keep the solemn Sabbath with more repose than His enemies. They seemed to have passed the day so quietly, that most of them heard nothing about the watch which had been set over the sepulchre. At any rate, we may assume that the women who went early next morning to the sepulchre knew nothing of this measure.¹

The solemn realities of the crucifixion and the darkness of the tomb had cast a gloom over their life also; but now in them, as in the sepulchre and body of their Lord, there was preparing an awakening to newness of life.

NOTES.

1. Baur in his treatise (*On the Composition, etc.*, 165) says it is a 'pure impossibility' for blood and water, and especially in visible separation, to have flowed from a dead body when pierced. He then proposes the question, How can the Evangelist, we must ask again, have seen what, from the nature of the case, could not possibly be seen? He gives as answer: 'What cannot be seen with the bodily eyes may be seen spiritually; where there is no place for the sensuous and material view, there always remains room enough for that higher view in which the outward and the material moulds itself into an image of the spiritual,' etc. The more livingly one is impressed with the significance of a mighty incident, the more powerfully does the whole tenor of the ideas which float before his mind press upon him in a con-

¹ Possibly, however, they knew of the watch over the sepulchre without knowing of the sealing, and had hoped that the watch would not hinder them in a work of piety. W. Hoffman, 402. Yet it seems to us more probable that both facts were unknown to them.

crete view, in which everything becomes not merely form and figure, but also action and incident.' Self-criticism of 'criticism' has surely reached its climax here. Mournful lot! that that proud discipline must in our days sometimes transcend the bounds which even itself has set to its fancies. Thus far is clear, if a man can boldly affirm that an Evangelist writing his Gospel could conjure up every kind of illusion (for it is not pretended that he is poetizing here), he himself must have first come to view things in such a manner that he can conjure up any kind of illusion in the realm of 'criticism.'

2. According to Strauss (554), the two statements, that Joseph of Arimathea was not afraid to take charge of the body of Christ in such adverse circumstances, and that he was a councillor, gave rise to everything else which the Evangelists, influenced possibly by the passage Isa. liii. 9, etc., said about Him, and this renders the whole liable to suspicion. The passage in question is one of the many in which the character of this 'criticism' is very plainly mirrored. Compare Ebrard.

3. On the construction of Jewish sepulchres, compare Schulz, *Jerusalem* 97; Friedlieb, 173; [Jahn's *Bibl. Antiq.* (Ed. Upham), p. 100. Several of the dissertations appended to the *Critici Sacri* are devoted to this and kindred subjects.—ED.]

4. According to Strauss (560), there is a difference between Matthew and John in respect to the right of possession which Joseph had to the garden in which Christ was laid. 'According to John,' says Strauss, 'it was not because Joseph owned the sepulchre that Jesus was laid in it, but because time was pressing they laid Him in a new tomb, which happened to be in a neighbouring garden.' Hug (199), has triumphantly repelled this supposed damaging attack. 'Is the doctor of opinion that a proprietary or family burial-place could be made use of without ceremony? The ancients did not think so. Everybody must remember many inscriptions on Roman and Grecian burial-places, which invoke the vengeance of the gods on the wrong-doers who dared to lay there the body of a stranger not belonging to the family,' etc. Besides, it has been shown above why John should account for the burial of Christ in the way he did, although he knew that the sepulchre belonged to Joseph.

5. Sepp observes (604), 'But among the Jews the cross, as also the stones employed in stoning to death, the rope used in

hanging, and the sword used for beheading, were buried on the spot of execution ; and in all likelihood the crosses and bodies of the two thieves were buried in the so-called "valley of dead bodies" (Jer. xxxi. 40), to which the corpses of executed criminals were consigned.' This observation speaks in favour of the genuineness of the relics of the cross. Friedlieb remarks, on the contrary, 'Without the intervention of this man (Joseph), Jesus would probably have been buried on Golgotha like the two malefactors' (169). The very name, 'Place of skulls,' favours the opinion that malefactors were buried here on the very place of execution.¹

6. Strauss is of opinion (564) that the apostles, in their defence before the council, should have appealed to the fact that the sepulchre had been sealed, and that this would have been a powerful weapon in their hands.

This, as well as the question, why they did not appeal to the rent veil of the temple, belongs to the rubric which says, John, in giving testimony to the Messiah, should have appealed to what he had heard from Elisabeth, his mother. The apostles moved in the sphere of religious, dynamic, and incontestable certainty, and therefore, when testifying before their opponents, they could not build upon such certainties as arise from the affixing or removal of an official seal.

7. Matthew's account of the sealing of the sepulchre, xxvii. 62-66, agrees exactly with his statement, xxviii. 11-15, that the soldiers of the watch were afterwards corrupted by the chief priests. Nothing can be concluded against the historical character of these statements, from the circumstance that Matthew alone imparts them ; although, among others, Hase thinks so, 262. They were of special importance for the Jewish Christians, for whom Matthew directly wrote ; they were also in keeping with the distinctive peculiarity of his Gospel, while the other Evangelists could not feel the same interest in relating these facts. There would unquestionably be a considerable difficulty, if we must suppose that Matthew, xxviii. 12, meant to say, that the council at an ordinary sitting, and after formal

¹ [It is, however, supposed by competent authorities, that this name, 'the place of a skull,' may have been given on account of the shape of the rising ground or rocky hillock resembling a skull. For a complete discussion of the topography of Calvary, see Robinson's *Researches* i. sec. 8.—ED.]

consultation, resolved 'to bribe the soldiers, and put a lie into their mouth.' Compare what Hug has said against this view, 207. We have already seen (Book II., vii. 6) that the party in the council who were fanatical and mortal enemies of Jesus often held private conferences, distinct from the official sittings of the council. Besides, the Evangelist by no means says that that consultation, which was unquestionably a private conference, formally resolved to bribe the soldiers. They held a consultation, in which probably the chief priests, with a self-accusing conscience, proposed, with a silent understanding respecting the means to be employed, to secure the silence of the soldiers about what had occurred at the sepulchre. The particular way to effect this would be left to the chief priests. It may be held as a sign of the naïveté of the antagonistic criticism, that it cannot imagine an arrangement of this kind, not avowed, but well understood, such as may often occur in the council of the ungodly.

SECTION XI.

CHRIST'S SOLEMN SABBATH; THE REDEMPTION AND RECONCILIATION OF THE WORLD; CHRIST'S ENTRANCE INTO THE WORLD OF SPIRITS, AND THE MYSTERY OF HIS BIRTH FROM DEATH TO NEW LIFE.

While the spirit of carnal Judaism, like an unblest spectre, wandered restlessly on the quiet Sabbath-day around the sepulchre of Jesus, and while the Roman power guarded the seal and the stone of His sepulchre, Christ was resting in His chamber, or rather in the bosom of His Father. He was solemnizing the great sabbath of eternity after the heat and labour of the day on which He had finished the work of redemption. Some of the finest of the hymns which sing of our Lord's passion are dedicated to His rest in the grave.¹ We feel that in them breathes the peace of Christ's sabbath—the second and great sabbath of the world, in which the first divine sabbath has been renewed in a higher form.

¹ See Note 1.

The first divine rest consisted in this, that with the formation of the first man God had reached the aim of His creation. This aim was the heart of man, to which He could impart Himself, in which He could reside. Therefore Adam's prayerful repose was an expression of the rest of God—of his God, who sat enthroned in his heart.

But this first human heart abandoned and lost its unity with God, and thereby lost its calmness, its composure, and its peace. Disquiet and restlessness, this was the heart in the heart of the world. The loudest expression of this disquiet was the fierce fanaticism with which the Jew zealously laboured and strove for the stiff form of a dead sabbath-repose.

But now there was founded in the midst of the world a second and higher sabbath—the sabbath which the heart of Christ had regained in His death. Adam had lost the sabbatic rest of his heart even in the midst of the natural peace of the paradise which surrounded him. The wild throbbing of his sinful heart broke the appointed rest of the world; from the disquiet of his heart issued all the trouble and toil which ever since has distracted and encumbered all below the sun. But Christ preserved the peace of His heart amid the disquiet of the world, in the ardour of His contest with all the temptations of the world. And the sabbath of His soul was perfected in this, that He maintained the quietness, composure, and steadfastness of His soul amid the labour of the cross, the wild excitement of men, the pangs of shaken nature, and the billows of God's judgments. See Isa. lxiii.

The broken heart of Christ is the pure, strong, and calm heart which, firmly fixed in God, is hidden in the infinite depths of the Godhead from all the disquiet of life, and in which the Father can sit securely enthroned more peacefully than on the rocky heights of earth or the stars of heaven. Therefore the heart of Christ, tried and approved, is itself the new sabbath of the world. It is the source whence issues all divine peace which has been allotted to the world. The pacification of the world, the reducing of its confusion to order, the stilling of its commotions, and the transformation of its cheerless toils into sacred and solemn joy, all proceed from Him in the power of His righteousness, Spirit, and life. For man is the heart of the world, and Christ is the heart of mankind; but the heart of

His heart is the divine peace of His soul which He preserved amid His sore labour and won for man.

The great disquiet of man consists in his always fleeing from God and His judgments with a consciousness of guilt. But flight from God is in its very nature the severest and most painful toil. For where shall we flee from His presence and find rest? Flight from His judgments is flight from all the ills of life, from every semblance of the ills, and from every thought of that semblance. It is flight from distress and all her messengers, from death and all his shadows; nay, more, it is flight from all earnest inward life—from conscience and all its mysterious warnings and alarms. Therefore this flight is the curse of sin. While man flees from God in His judgments, he sinks deeper into the ruinous unrest of sin.

Therefore the Sabbath could return only with Him who has destroyed the curse of sin by putting an end to this flight from God. This He did by making a full and faithful surrender of Himself to the darkest and most unfathomable judgment of God, the centre of all His judgments. In the death of the cross He sought and found for the world the grace of God. This is the reconciliation of the world.

But to perceive the fulness as well as the definiteness of the world's redemption which Christ has finished, we must distinguish between redemption, expiation, and reconciliation.

Christ comes as the great Prophet from God. In His name He comes to men. As the Mighty One of God He puts Himself at the head of mankind to redeem them from their hereditary enemies—from sin, death, and hell, and from that servitude to the prince of darkness into which they had fallen. The power of this enmity is represented by the ungodly principles, suppositions, and powers of the old world.¹ The bonds of their servitude consist above all in the fear of death, which includes fear of hatred, persecution, suffering, and shame.² Even Christ was claimed as vassal by the old world because He was man. He seemed to it to be a servant as all others are, because He had the form of a servant. So the old weapons of

¹ Ἐλυτρώθητε ἐκ τῆς ματαίας ἡμῶν ἀναστροφῆς πατροπαραδότου. 1 Pet. i. 18.

² See Heb. ii. 15.

the kingdom of darkness, calumnies, suspicions, examinations, excommunication, and outlawry, the scourge and the cross, must be employed to disable and bind Him. But He yielded not before the spell of these old-world terrors. He maintained the glory of His new life unshaken by all its imperiousness and power. In order to retain its honour, its repose, its life, the old world entered into conflict with Him, seeking to seize and bind Him to itself; but He relinquished all, even His body, to secure His independency of it. If freemen, when contending against outward odds, would gain security from slavery, the infallible means is to yield their life to the enemy. At this price Christ maintained His freedom against the power and the claims of the old world, and at the same time laid the foundation of the world's freedom. He purchased the freedom of mankind; it was not for Himself alone, but for mankind, that, while opposing the darkness of the world, He maintained His inward life by surrendering the outward. He destroyed the spell which the fear of death laid upon them. The preaching of the cross produced on earth the holy courage to face death and the cross, against which the power of darkness put forth its might in vain. All who believe on Him know that in Him they are already free. And this freedom becomes theirs by their entering into the fellowship of His death, and being ready for His sake to surrender their lives to the old world. This is the redemption which Christ has obtained by His blood.¹

But in that despotic sway which the hostile powers exercised over man, the judgment of God was revealed under which men as sinners had justly fallen. But this at first only deepened the estrangement arising from sin. Man, with his guilty conscience, perceived the righteous judgments of God in the consequences of sin. But God's goodness he could not perceive in His judgments. The righteousness of God was to him something harsh and inexorable. With the cowardly and slavish mind of conscious guilt, he saw hostility in the countenance of the Judge. Hence his continual fleeing from God. Hence the infinite dif-

¹ The *λύτρωσις* or *ἀπολύτρωσις*. In the New Testament redemption is generally conjoined with reconciliation in accordance with its concrete view and manner of expression. Hence these expressions commonly denote reconciliation; but we take it here in the narrower sense, with special reference to 1 Pet. i. 18.

ficulty of bringing this terrified slavish mind to stop and turn. But Christ removed this ban. Coming as the great Prophet from God to men, He has gone to God as the great High Priest in the name of mankind. Submission to God is the soul of all religion, and the root of all sacrifice. The full and free submission to the judgments of God which one relatively guiltless yields in fellowship with guilty persons, and for them, forms the heart and essence of priesthood. And every surrender of this kind to a death of relative sacrifice has something relatively expiatory. Many a priestly heart has thus atoned for the historic crimes of his house, and by expiation prevented the re-appearance of its curse. But the essential expiation must extend over all time and all space: it must embrace mankind in the power of the eternal Spirit. This reconciliation Christ has effected. God's judgment on the world lay in their nailing Him to the cross. This He clearly and consciously perceived, felt it in sympathy; and, in faithful submission to God, transformed it into light and salvation. He freely surrendered Himself to the unsearchable and unfathomable depths of divine judgment, in the full confidence of finding therein His God, and the grace of His God for His people. Thus He expiated the infinite flight of the world from God by an infinite fleeing to Him, through the midst of all His judgments. And now, through the power and blessing of His offering, men are drawn to God, as formerly they had fled from Him. The symbol of this drawing is the brightness and glory of the cross. All who find essential expiation in Christ, have at the same time learnt to see the rescuing hand of God even in the judgments which they undergo, and to turn these sufferings, through priestly submission, into salvation and blessing.¹ Thus Christ, in the eternal spirit of His surrender, has brought in the ever-abiding and efficacious atoning sacrifice.

But when Christ comes in God's name to men to redeem them, and in their name appears before God to expiate their guilt, He is not divided, but One, in this twofold acting. Nay, He thereby completes the eternal unity of His divine-human life, and exhibits in this unity the consciousness of kingly power.

¹ This is the expiation included in the *λύτρωσις* or *ἀπολύτρωσις*, and denoted more distinctly by *ἱλασμός* or *ἱλαστήριον*.

As the true King of man, He maintained the unity of His being and His freedom of spirit in a contest in which the feeling of discord between man and the righteousness of God pierced His soul, and in which the distractions of the world strove to distract His heart. He held fast by God, and preserved the divinity of His life, when in His oneness with mankind, in His sympathy with man, He was shaken by the feeling of God's desertion. And he held fast by man when with perfect and divine consciousness He acknowledged in His death God's judgment on the world as death-deserving. And thereby He achieved the reconciliation between God and the world. God was in Christ reconciling the world unto Himself.¹ In His heart God remained His God, notwithstanding that He withdrew Himself from the world in its judgment; the world continued the world beloved by Him in His heart, notwithstanding that it seemed separated from God and sunk in death; and He Himself maintained the union of the divine and human by maintaining His position as the God-man, while it seemed as if the waves of human anguish in His breast would quench His divinity, and the thunderbolts of divine justice destroy in Him the humanity of the Son of man. Thus in this victory of Christ lay the reconciliation of the world and the removal of its curse.

The heaviest curse of sin consists in this, that man turned the knowledge that divine punishment necessarily follows sin into a new and pernicious delusion. He began by misunderstanding that connection. He was not satisfied with identifying sin and punishment, and thus confounding the rule of the prince of darkness with the rule of God's righteousness. He accustomed himself more and more to see in sin only an ill of life, an inevitable fatality, and again in this ill the real evil. He let himself be fettered by sin, as if it were an unavoidable destiny, or even a fixed law of life; on the other hand, he grew terrified at the judgment of God on guilt, as if that were the real evil to be avoided at any price, and which he could succeed in escaping from. This fearful confounding of sin and suffering decided the slavery of man in the service of darkness. It cast a spell over him, which made temptations seem right, and God's judgments wrong.

¹ This is the *καταλλαγή*. See 2 Cor. v. 19.

This curse none but Christ could abolish. And this He did by becoming a curse and suffering for us, while preserving the blessing in His heart. Seemingly given up by God to die as man, He held fast by the divine and drew it down with Him into the depths of death; rejected and thrown back by man into the bosom of God, in the faithfulness of His heart He drew humanity up with Him into the Father's bosom. As the Prophet of God, He broke sin's power of temptation—as the High Priest of man, He revealed the gracious design of God's judgments; but it was as the royal God-man that He demolished the delusion in men's minds which had changed temptation into a divine law, and judgment into temptation. He demolished this delusion in the one great fact of sacrificing His life. For this sacrifice was so voluntary, that to this day it appears wilful to most men, and its accordance with the higher law is completely hidden from the eyes of the world. But its spontaneity proclaims in the strongest manner the freedom, in the exercise of which Christ gave a pure and absolute denial to the pretensions of the world's temptation, and at the same time laid down His life. But this sacrifice was as legally demanded by God, and historically necessary, as it was voluntary; and therefore it is altogether a deed of Christ's submission to the will of God, when His judgment on the world was revealed, and a testimony of perfect confidence that God's gracious presence is to be found in His judgments. And thus is the old curse abolished: the temptation of the cross was entirely different from the judgment in it; temptation was proved powerless, but judgment was glorified as a heavenly power of rescue.

The death of Jesus finished redemption, expiated sin, and brought in reconciliation. Thus He entered into the realm of spirits surrounded by the glory of this victory, Himself being made perfect and His work of redemption completed.

If we believe in the certainty of immortality, we must also believe that there is a world of separate spirits corresponding to the world of men in the body. But as men in this world are subject to mutual influence, we must assume the same in respect to men in the kingdom of the dead, and this the rather, as there is no absolute separation between the two worlds. Hence it follows, that the entrance of Christ into the world of spirits was for it a great event, the report of which must have

spread far and wide through it. And so much the more, as through the realm of death He was going to the Father. For that must imply that, in the unfolding of His life beyond the grave, He ascended through the domains of imperfect life, of longing and waiting, to the height of perfect spiritual life; through all the regions of that spiritual kingdom which is poor in manifestations, to the region of the highest and richest revelation of the Father's glory. Thus His death was necessarily and essentially a triumphant march through the waiting lower world in paradise. Now as He went in the power of the unfolding of His being through every region of the life beyond the grave, from the lowest limits of the kingdom of the dead to the highest of the resurrection, He had experience of them all, and His transit affected them all. But as he passed through them in the full power of the living Redeemer made perfect in God, His passing through each region necessarily caused commotion in it, and assumed the shape of a divine revelation of salvation for its inhabitants.

The very entrance of Christ into that kingdom was, in fact, an announcement of the completion of redemption, a preaching of the Gospel for departed spirits, and an actual transforming of the relations of that world.

If we, as Christians, are convinced of the reality of the world of spirits beyond the grave, we must at the same time believe that, so long as redemption was not decided, its relations necessarily remained more or less undecided, as states of longing, of waiting, and of formation. But we must equally assume that in that region thousands of God's elect had grown ripe for the day of decision; as in this world there had been matured Zacharias, Elisabeth, Simeon, Anna, and especially Mary; and that it needed only the annunciation of the perfected Redeemer to make them partakers of the blessings of the New Covenant, and joyful messengers of salvation for the world of spirits, so that Christ needed not go through a course of wandering, wondering, and teaching there. Everything was ready for the final decision. His entrance into the world of spirits announced His victory with a shock of life which could not fail to shake all its regions, and the working of that mighty power, from its very nature, continues active through all times and spaces of that world.

But we cannot consider this effect of Christ's victory as unintentional; nay, it rather belongs to His mission and the work of His life. He was sent to mankind, not merely to men in this world.¹ The old predilection of the Israelite for this world shows itself again in the tendency of the old orthodox scholasticism to assign to it exclusive claims to the redemption which is in Christ; and perhaps this is partly the cause that in our day the 'modern' spirit turns away in disgust from considering the state of the dead, owing to the gloomy representations given of it. This abridging and limiting the sphere of the Gospel contradicts not only the Apostles' Creed,² but also the Holy Scriptures,³—not only Scripture, but also the power and grace of Christ, the whole idea and significance of His work and kingdom. When He, as the perfected Saviour of the world, entered into the kingdom of the dead, and thousands of elect saints, millions of repentant souls, were waiting for Him there, was it not quite in accordance with His spirit and His relation to this great waiting congregation, that He should preach the Gospel to them on His entrance? (See Ps. xxii. 25.) And He really did preach the Gospel in the kingdom of the dead. But the proclamation of it was so prepared for these, that it only needed His salutation of peace to form a church of spirits, and to surround Him with a triumphant congregation. Thereby the new paradise was founded, into which He received the penitent thief also, a centre for the saving work of Christ in the other world. But as the Gospel works in this world under conditions of freedom, so also there. There are many who would maintain that the preaching of the Gospel to them that are dead could only tend to condemnation, while others think

¹ Compare Nitzsch, *System of Christian Doctrine* (Tr. Clark) 391; König, *Die Lehre Christi Höllenfahrt* 213.

² *Descendit ad inferna.* The rendering, descended to hell, is certainly liable to be misconstrued; yet this might lead to an exaggeration of the doctrine of salvation in the other world rather than to the reverse. It is, besides, very characteristic, that the heroes of the day are specially perplexed with this article, evidently in unthinking fear of the sound of the words, while the article in its idea gives the support of the Church to the utmost amplitude of Christian hope of redemption. Compare Ackermann, *Die Glaubenssätze von Christi Höllenfahrt und von der Auferstehung des Flisches*, etc.

³ Compare Matt. xxvii. 52, 53; Ephes. iv. 8-10; 1 Pet. iii. 19, iv. 6.

that it could tend only to salvation. These are two contrary kinds of superstition which are doomed to maintain a resultless contest with each other; but they both agree in making time lord over grace, and in exalting space into a fate over the freedom of man's self-determination. The Gospel acts everywhere according to its nature and the nature of the sinful human heart. It is of itself a savour of life unto life, which yet unto many becomes a savour of death unto death through their own fault. It produces decision everywhere, in the other world as in this, and so lays the foundation for judgment and for resurrection.¹ The expression usually employed by Christ, when speaking of His coming death, was, that He was going to the Father. His death was in the most proper sense a merging and sinking Himself into the bosom and heart of God, which implies that by death in God He recovered from death. Therefore, maltreated, suffering, and toilworn, He had to die really—to yield to death—in order to be thoroughly quickened and revived to new life in God. Had He recovered from being half dead, or from a semblance of death, He would have brought His deadly wounds back with Him into life, and the apparently Risen One would have been in reality a sick person, who afterwards must have succumbed to the effects of the deadly

¹ On the doctrines of the Jews and heathens concerning Hades, compare Sepp, iii. 621. The doctrines of the fathers and of the moderns are exhibited in the learned and valuable work of König which we have referred to. [The opinions of the fathers are very fully exhibited by Pearson *on the Creed* (article, 'He descended into Hell'). He is himself opposed to the view advocated above; saying of it, that 'as the authority is most uncertain, so is the doctrine most incongruous. The days which follow after death were never made for opportunities to a better life. . . . If they be in a state of salvation now, by the virtue of Christ's descent into hell, which were numbered among the damned before His death, at the day of the general judgment they must be returned into hell again; or, if they be received then into eternal happiness, it will follow, either that they were not justly condemned to those flames at first, according to the general dispensations of God, or else they did not receive the things *done in their body* at the last; which all shall as certainly receive as all appear.' Pearson's own view, that the end for which He descended was, 'that He might undergo the condition of a dead man as well as of a living' ('*legem mortuorum servare*,' Irenæus), seems on many accounts preferable even to Calvin's, for which see *Instit.* II. xvi. 10.—ED.]

strokes which He had received. There would then have been a sickly and diseased human form, where now the Christian may and must see only the Risen One—the essential type of eternal life—the embodied power of the resurrection. It is death which first frees the sufferer from His sickness; it is death which first destroys the effect of deadly wounds.

Thus Christ was really dead, and by death became free from the fatal effects of His sufferings, and from the power of the death of this world. But His death, when accomplished, had to be transformed immediately to resurrection in the mystery of a new birth.

We must, in the first place, consider His death as the absolute repose of His spirit in God, in the enjoyment of the victory He had achieved; further, as the deepest and most inward life, and consequently as the most vitally powerful impulse to become visible, as a power which forthwith developes itself into a living paradise, and begins to form a new paradise surrounded with spiritual beauty.

But as Christ sinks Himself and moves in God, God works in Him. Christ's repose in God corresponds to God's solemn joy in the perfection of His heart. Thus the victor-joy of Christ in God meets with an absolute announcement of God's joy over Him in His spirit. But the most inward revelation of the Father's quickening glory in the Son, corresponds to the inward life of the Son in the Father. Finally, God's breath of life, as the creative power which awakes Him from the dead, meets with the tendency to manifestation and appearance of the life of Christ in God.

In any case Christ must have risen again from the dead, because His being as man had been perfected in God, and thereby became the perfected power of life and appearance; therefore He must have risen again immediately, or very shortly after His death, because He, in the glory of His being, had risen above the matter and the time of this world. Even if He had not risen in it, yet He must have solemnized His resurrection in the other world. But would that have been perfect resurrection? Was the power of His spirit and life to obtain dominion over the whole world, and not over His own dead body? Was He, in the power of His life, again to assume a living visible form, and, in doing so, pass by and neglect the body which had first really

served to manifest His life? That would have been to pass by and neglect humanity. For how could men be able to recognise Him as the Risen One, had He appeared in another body? And if He had not appeared to men here in His resurrection, His resurrection would have had no significance for man. Would it then have been the real, full, and perfect resurrection? Would the redemption of the world have been decided, to say nothing of its being crowned and sealed by the resurrection? The tendency of Christ's life to manifestation in newness of life was, above all, an impulse of His heart to bring to His mourning people here, and to this sinful world, the greeting of peace—the peace of the resurrection and of reconciliation. But it is not merely on these more general grounds that we must hold the dead body of Christ to be the necessary organ of His resurrection. Was not this body the pure image of His being, the pure formation of the Holy Ghost? Was it not impenetrated by His holy dispositions, His works of wonder and spiritual victories? And now, finally, it had been impenetrated by His sufferings—the fire of sacrifice had passed through it, permeated and dedicated by the lightning flash of justice. Thus the body of Christ was thrice dedicated for His resurrection—by His holy birth, by His holy life, and by His holy death. Therefore this sacred body was brought always nearer and nearer to eternal life, and that chiefly and at last by means of death. When death deprived it of existence in this world, it reposed in the bosom of the presence of God as the pure life-form of the Holy One, which corruption durst not approach, which the Father only needed to breathe upon and Christ to touch in His tendency to resurrection to raise it up to eternal life, to awaken in it the holy initiative to resurrection, to beget the first birth from the dead.¹

We must here remember that, according to the deep and living view of Christianity, man was originally to pass to eternity, not by entire separation from his body, but by transformation. The idea of the transition in paradise was without doubt that of a metamorphosis, resembling death, but not really death. Not the corruptible corn of wheat, but the butterfly bursting forth

¹ Schmieder (in his treatise, *The Spirit of the United Evangelical Church*) ingeniously refers the article in the Apostles' Creed, *descendit ad inferna*, in the first place to this event. But, at the same time, he ascribed to our Lord an activity in accordance with this transformation.

from the chrysalis, is the symbol of the transition originally designed for man.

Christ had to go the way of death with sinners to redeem them from death. But as soon as He was dead, the power of the resurrection had to be realized in His body, in that form of transformation in which man in paradise was destined to pass from the first to the second life, and which shall be realized in the case of the righteous at the end of the world.¹ Thus it was in the central point of the body in which He had formerly existed that the spark of the new life commenced, that mysterious movement of transformation which was completed with His resurrection on the third day. He was not, like Lazarus, to return into the old and first life. He was not to belong exclusively to either world; but His perfect life was to embrace both realms of life. He had to experience the death of separation from the body as well as that of transformation, so that, as Prince of the resurrection, He might have power over the entire realm of death, and at last entirely abolish it, transforming it into life. Thus the divine mystery of the coming resurrection was working unseen in the sanctuary of our Lord's sepulchre. The powerless spirits of corruption dared not approach that mighty form which the Spirit of eternal life had already breathed upon with His breath of flame.

The world knew not this mystery. Its dominant thought was death; its desire, the stillness of the grave. But the kingdom of spirits was in great commotion; the gentler movements also of the earthquake seemed still to continue; and even the men of this world had secret presentiments, of which they were not clearly conscious, respecting that mystery. His enemies were guarding the stone and the seal with superstitious fear; His friends were preparing the anointing for the dead with as devoted love as if they had been providing royal honours for the living.

NOTES.

1. Among the hymns referred to which celebrate with deep Christian feeling the death of Christ and His rest in the grave, we may mention the following in particular: *Es ist vollbracht!*

¹ The first proposition follows from the second. On the second, see 1 Cor. xv. 51, comp. 2 Cor. v. 2; Rom. viii. 22. See my essay in *Stud. und Krit.* 1836, iii. 693.

Er ist verschieden, by S. Frank ; O Traurigkeit, O Herzeleid, by J. Rist ; Am Kreuz erblasst, by Ch. Fr. Neander ; Nun schlummerst du, nach : So ruhest du, by S. Frank. The three last hymns have the same tune, which touchingly expresses the feeling of Christ's sabbath-rest. [The air referred to may be seen in '*The Chorale Book for England*;' the hymns translated by Cath. Winkworth, the melodies arranged by Prof. Bennett and Otto Goldschmidt. Lond. 1863.—ED.]

2. From not sufficiently distinguishing the three elements in the deliverance of the world, namely, redemption, expiation, and reconciliation, the most one-sided notions have been adopted; and these notions again have been much misapprehended. It was in accordance with the natural development of this threefold dogma that the fathers Irenæus, Origen, etc., should specially bring forward and unfold the element of redemption; that afterwards the Scholastics, particularly Anselm of Canterbury, should develop the element of expiation; and finally, modern theology that of reconciliation in the narrower sense. What is one-sided in this development arises from neglecting these distinctions, and still more from misapprehending them. For example, how many contemptible and unfair remarks have been made on this doctrine of Origen and his associates: The Redeemer gave His soul as a ransom, not to God, but to the devil! (See Von Baur, *die christliche Lehre von der versöhnung*, etc., 49.) It has not been considered that the fathers were specially called upon to exhibit the first practical side of redemption, the freeing of man from the power of darkness. Von Baur shows how they were specially led to this in order to correct the doctrine of the Gnostics, according to which Christ had to satisfy the law of the Demiurge by His death. They felt themselves bound to insist, at least mainly, upon the element of redemption, but they virtually included that of expiation. Similarly we may explain the one-sidedness of Anselm's theory, and also the one-sidedness of many unfair critiques on it. Thus it is said, Anselm should have given special prominence to the idea of reconciliation; but his calling was to set forth the weight and importance of expiation. Modern theories of reconciliation (in the narrower sense) are pretty generally one-sided and inadequate from the same cause, for the ideas of redemption and expiation are apt to be left too much out of view when giving a one-sided prominence

to the idea of reconciliation. While making the above-mentioned distinctions, we must firmly hold that the three elements work together in living unity in the concrete fact of salvation, and the practical expression of Scripture agrees with this view. The idea of redemption least of all bears being treated of apart; because the judicial government of God must always be taken into account when treating of the historic power and prevalence of the darkness of the world. What Von Baur says (p. 7) by way of distinguishing between redemption and reconciliation, is partly inadequate and partly incorrect. Thus he says, 'Reconciliation is consequently the inner, which necessarily presupposes redemption as the outer;' or, As Christ is Redeemer by His whole manifestation and actions, He is Reconciler by His death.

He further remarks by way of explanation (p. 9): Reconciliation may be regarded, in the first place, as a process in the being of God Himself, whereby He mediates with Himself, in order to realize the conception of His own being. This view, which flows from later Greek, to say nothing of later and lower Christian notions, can only confuse the Christian's idea of God. The distinction between the idea of expiation and that of reconciliation has been insisted upon and explained by Nitzsch in his *System der christlichen Lehre* (Clark's Tr. 268). Nitzsch points to the difference between *καταλλαγή*, reconciliatio, and *ἱλασμός*, expiatio. By reconciliation he understands the testimony—completed by the death of Jesus—of God's grace to men; by expiation, the fact, that Jesus as innocent, who had not to suffer for Himself but for others, consequently suffered death in their stead, and overcame death, so that He might be the end of all purely legal condemnation or pardon. Although this, and what he further says in explanation, does not quite express the idea of expiation, yet the venerable divine plainly condemns the aversion which is felt by many theologians to the very idea of expiation. On the relation between punishment and guilt, and the connection between punishment and forgiveness, compare the profound treatise by Göschel: *Das Strafrecht und die christliche Lehre von der Satisfaction in der Schrift desselben: Zerstreute Blätter* i. 468. Another jurist, F. J. Stahl, in his work, *Fundamente einer christlichen Philosophie*, has, in his doctrine of expiation, 156, given a contribution which throws light upon the doctrine of reconciliation. Yet he appears to us to have

failed in his attempt to disconnect the idea of expiation from that of punishment. He fails to perceive that the two stand in eternal relation to each other, that punishment (as it proceeds from God) always tends to expiation, that expiation (as appropriated by man) is always brought about by free submission (in conformity to a moral demand) to punitive justice. He says of punishment: 'It is morally and intrinsically, like guilt itself, infinite, eternal; the incessant pain,' etc. He should have stated here that he refers to punishment not in its active but in its passive sense, not as it is inflicted by God, but as it is suffered by man. Then we dispute the proposition, that the endurance of punishment must, as a matter of course (even in the case of those who are conscious of the presence of the spirit who punishes), continue eternally, incessant pain. When it is said of expiation, It is distinguished from punishment by its effect, this difference in effect must be founded upon the difference between the mind and spirit of him who makes the expiation and the disposition of him who is punished. Our author then cites a series of examples in which relative expiation is illustrated, and very properly dwells on the example of Antigone. He then gives this definition: The idea of expiation is to avert eternal punishment by submitting to sufferings which come to an end. This proposition, by being general, is too inexact, for it includes mere relative expiation. To guard against misunderstanding, it is well to remark, that any particular kind of expiation always bears reference to a particular law and its sphere of operation, and to the sin, curse, punishment, and removal of the curse within that sphere. Expiation, in its highest grade, is the removal of sin from man by means of punitive suffering. Sin as the curse always increases suffering, but free submission to God's grace in this punitive suffering turns the curse into a blessing. The significance of the submission, however, is always to be judged according to the sphere in which it is exercised and to which it bears relation. For example—Antigone expiates the historical blood-guiltiness of her house, its offence as a family against the spirit of social morality. She does this by voluntarily devoting herself to death, approving her fidelity as a sister and priestess, and so glorifying the spirit of the family which that guilt substantially quenches. But in the sphere of universal spiritual law, in which righteousness in God's sight is

demanded, she must be regarded not as expiating, but as standing in need of reconciliation. The author himself brings out this distinction, since he regards reconciliation in Christ as expiation in its absolute form. 'Here alone,' says he, 'is true expiation; elsewhere, only presentiment and symbol.' This is perhaps going too far on the other side. Certainly relative expiations are mere presentiment and symbol in relation to the absolute expiation. But in their own conditioned conception and sphere, they have at the same time a real side. Even the Old Testament expiations by the blood of animals had a real side in relation to the sphere of Levitical law. This law was, indeed, altogether symbolical; and if the offerer did not acknowledge this, his Levitical righteousness was an offence against the essential law of the kingdom of God. But that did not nullify the conditioned value of his offering. The penitent thief on the cross could not expiate his guilt before God, but by his death he gave satisfaction for his civil offence against society, nay, he even expiated it in this relation so soon as he, by reconciliation in Christ, freely accepted God's punishment in his sufferings. The author therefore is wrong in thinking that the guilty can never accomplish expiation through punitive suffering; for if a pardoned criminal still thought death his proper due, that would be held as an expiation of his former guilt, that is, when we speak of expiation in a somewhat indefinite sense. When a prince pardons a criminal, he does so because he finds the expiation, in the circumstances of the case, supplemented by a mitigated punishment, or because he takes it on trust that the crime is expiated. How else would the pardon have removed the punishment? But as the pardon of the criminal can expiate his punishment, so also can his voluntary surrender to punitive suffering. True, this is only relative expiation of relative punishment, and not absolute reconciliation. Expiations of this kind are so rare, because the criminal generally sees only an act of hostility in his sentence, and therefore in his suffering sin still continues a curse. The more superficial or external the sphere is, so much the easier is it for him who is punished to make expiation through the blessing of a deeper region of life. Conversely, the difficulty is increased with the increasing power of the curse and of fear. Finally, in the sphere of absolute justice all men were enemies, that is, they all saw hostility in God, the Judge; and so here the unshaken,

holy, and pure consciousness of Christ could alone stand before all the terrors of God, and accomplish expiation by full surrender, in divine confidence, to grace in judgment. Stahl is right in maintaining that the first requisite in expiation is voluntariness; yet we must add—connected with a deep moral necessity. Further, he who makes the expiation must be innocent (at all events, innocent relatively to the sphere in which the guilt is contracted and the expiation made), when he removes by expiation another's punitive sufferings. Yet we must add, that besides freedom from guilt, community of life with the guilty is requisite, and such a community as can legally be considered unity of life. Finally, expiation requires vicarious suffering; at least, as the rule, it requires this. Keeping in view this last limitation, we can remember nothing against this definition. Nay, it may be maintained that even the penitent thief, who expiated his civil guilt by his believing death, suffered more or less vicariously for the crimes of his associates. Our author rightly maintains, against one-sided scholastic views, that Christ was not punished by God, that He did not undergo divine punishment simply as punishment; but he has not sufficiently taken into account that His suffering was punitive suffering for guilt and for the guilty, although he has acknowledged that Christ really underwent a great punitive judgment of God on men, and thereby turned it into a blessing. Could men, in the centre-point of time, incur a greater judgment than crucifying the Lord of glory, in the blindness to which they were given over? This was the guilt of the world and the divine punishment which lay upon Him, the burden of which He felt by His sympathy with us, that we might have peace; for His love outweighed the guilt, and His firm trust made the punishment an act of love. Stahl has shown that the contrast between God's love and righteousness in the work of reconciliation forms no dualism. His distinction also between expiation and punishment must tend to throw light on the doctrine of reconciliation, by leading us to distinguish more clearly than has hitherto been done between the voluntary expiatory suffering of an innocent person which turns judgment into deliverance, and the involuntary punitive suffering of the guilty which perverts salutary punishment into a baleful curse. It is cheering to see the doctrine of reconciliation advanced thus by believing jurists, while many theologians

are unthinkingly opposed to all the deeper spiritual relations of human life, and especially deny entirely the historical significance of guilt, curse, and reconciliation. How many are there who cannot conceive of the love of God except as identical with an eternal natural tenderness, and think this so passive, that they cannot suffer in it the contrast of righteousness and grace! They will not hear of punishment, curse, and reconciliation, least of all of a curse which the innocent can suffer along with the guilty, or of an expiation which the guilty may partake of through the innocent. They talk more willingly of dark mishap, death, and destruction; and instead of discovering in the Greek tragedians presentiments of judgment and expiation allied to Christianity, they rather introduce their own later-Greek, pagan ideas of destiny into the works of those tragedians. We may safely assert that Sophocles, in particular, knew more of guilt, curse, and expiation, than many a doctor of divinity. For the doctrine of the Rabbis regarding reconciliation, see Sepp, iii. 589.¹

¹ [The precise meaning and scriptural usage of the words spoken of above; the connection between expiation, reconciliation, and redemption; and the relation of the sufferings of Christ to the punishment due to sinners and to the punitive justice of God, are discussed in all the works bearing on the Socinian Controversy at large. Those who desire to compare the author's views with the ordinary and received opinions, will find ample material in Grotius, *Defensio Fid. Cathol. de Satisfactione Christi adv. F. Socinum* (c. vi. 'An Deus voluerit Christum punire,' and following chapters, De placatione, reconciliatione, redemptione, expiatione per mortem Christi facta). Also, the defence of this work by G. J. Vossius, and the reply to Crellius' attack upon it, by Stillingfleet, in his masterly *Discourses on Christ's Satisfaction*; Turretin, *De Satisf. Christi Disput.* pp. 70, 200, 324 (Ed. 1696); Magee, *Discourses on Atonement*, Illustrations 26, 27, 28; Pye Smith's *Four Discourses on the Sacrifice and Priesthood* (especially Disc. iv.); Cunningham, *Historical Theology* ii. 286.—ED.]

PART VIII.

OUR LORD'S RESURRECTION OR GLORIFICATION.

SECTION I.

THE FIRST TIDINGS OF CHRIST'S RESURRECTION.

(Matt. xxviii. 1-10; Mark xvi. 1-11; Luke xxiv. 1-12;
John xx. 1-18.)

AT the head of the women who had united in a resolution to anoint our Lord in the tomb, were Mary Magdalene, Mary the mother of James, sister to the Virgin Mary, and Salome. The latter, as we have seen, joined the two first-named, when they had set out on Saturday evening, after the Sabbath was over, to make the last purchases for the anointing, Mark xvi. 1. Salome was one of the women who had made their purchase already on Friday evening; and perhaps her joining the others served, in the first instance, only to ensure unity and agreement among the women in regard to the things to be provided, and the measures to be taken. But from that time she continued associated with them. Their strongly excited emotions drew her along with them. They had kept watch by the sepulchre on Friday evening until far on in the night; and now again, on the night after the Sabbath, they felt themselves irresistibly drawn to our Lord's tomb. They had bought their spices in the evening; at day-break¹ they were already on their way to the sepulchre. While

¹ Matthew says, Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. This is very significant: late in the evening of the (old) Sabbath, with which the dawn of the (new) Sabbath commenced—ἄρθρου βαθείος, very early in the morning; John, πρὶν σκοτίας, ἔτι οὖσης, early, when it was yet dark:

on the way, a difficulty occurred to them of which they had not thought before. Who shall roll us away the stone from the door of the sepulchre? was their anxious question, as they drew near the tomb.

From this evidently original saying, it is certain that at least several women had set out for the sepulchre in great haste before night was well over. But we may also conclude from it, that a part of that larger company of women which Luke mentions (ver. 1) did not immediately join those who first set out. For a numerous company of the women who had lived in the school of Jesus would certainly have resolved to roll away the stone themselves.

Who shall roll us away the stone from the door of the sepulchre? This word, spoken by these three anxious women in the stillness of night, near the lonely and dreary sepulchre, towards the twilight of Easter morning, has become the symbol of all sighing of mankind in their longing for the revelation of the resurrection.¹

Who shall roll us away the stone from the door of the sepulchre? they ask in perplexity. It was about the time when the place was again shaken by a great earthquake. Without doubt they also felt the trembling of the earth. But the heaving of the earth could no longer alarm these women, for whom the world had become a thing of nought. Yet they knew not that there was an answer to their question in this very shaking of the earth—an answer which probably had anticipated the question.

The Evangelist Matthew explains the higher significance of this earthquake, xxviii. 2-4: 'For the angel of the Lord de-

Mark, *λίαν πρῶτ' ἀνατείλαντος τοῦ ἡλίου*. This last expression does not contradict the others (Strauss, ii. 571). Hug remarks (ii. 208), 'The phrase *ἀνατείλαντος τοῦ ἡλίου* does not mean *orto sole*, as Jerome inexactly renders it, but *oriente sole*, as the Latin translator in Cod. D. Cantabrig. has rendered it, etc. The *λίαν πρῶτ'* which precedes might have shown that Mark meant to say: *very early*, etc.' There is the additional consideration, that the twilights are shorter in warm countries than in Europe.—[The 5th section of West's *Observations* is devoted to this point; but for a most satisfactory treatment of it, see Robinson in *Bibl. Sacra* (1845), p. 166. The most convincing instance of the use of the aorist in this sense is Judg. ix. 33 (LXX.).—ED.]

¹ See Göschel, *on the Proofs of the Immortality of the Human Soul in the light of Speculative Philosophy*; the Preface.

scended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him¹ the keepers did shake, and became as dead men.'

But how could the Evangelist know of these events? It is clear from the context that he does not, as has been maintained, found his account on the testimony of the women. For the women would hardly have ventured to go into the sepulchre² immediately after being affrighted outside of it by the appearance of the angel. Besides, had they then gone in, they could not have received the first tidings of the resurrection from the angel. It must have taken place before their eyes, and they must have somehow recognised the rising Lord.³ We can very easily see how Matthew came to know of the earthquake. Doubtless he felt it himself, along with others in Jerusalem and its neighbourhood, in that morning twilight, and afterwards rightly connected it with the resurrection. He might know that the angel had descended from heaven on this occasion, from the fact that the women afterwards saw him in the sepulchre. The keepers were probably discovered by the women in the neighbourhood of the sepulchre, while yet in their state of amazement and confusion. But whence the information that the angel sat upon the stone? When the stone began to roll, there was already over it a divine terror, which filled the Roman soldiers with consternation; and then, when it ceased to roll, it became to them the seat of this divine terror, of which they continued to have the liveliest impression. What they saw or did not see, we know not; but it is to be observed that the fright caused by the angel made them like dead men. It was enough for them that this divine terror descended and rested right upon the official seal of the stone which they had to guard, so that they never would have ventured to attempt to thrust back the stone to its former position. All this may have been told by them-

¹ It is not said that they saw him in the specific form of an angel, but that they became with terror aware of his presence. All the preceding circumstances of the case had disposed them for the feeling of terror, especially after they had kept watch the whole night beside the sepulchre of that mysterious man who had, in Gethsemane, sent the Roman band reeling to the ground. Compare Acts ix. 7.

² See ver. 8, *καὶ εἰς τὸ σῆμα*, etc.

³ See W. Hoffman, d. a. W. 205.

selves, before they were bribed by the chief priests and elders. The believing centurion, too, who now in his heart belonged to the company of Christ's disciples, might easily have received such communications, and imparted them to his companions in his new faith.¹ The angel thus seated himself upon the stone of the sepulchre, as a sign first of all to the Roman watch, and the Jewish and heathen authorities. The stone was rolled away for ever from the door of the sepulchre.

The angel who descended and sat upon the stone, which he had rolled away from the door of the sepulchre, forms the loftiest contrast to the seal which the Sanhedrim had impressed upon it. The might of Heaven triumphs over the might of earth; the blessed spirit from on high sits in solemn repose upon the shattered emblem of the impotent authority of the Jews and Romans, which sought to shut up the Lord, and with Him the hope of His people, in the kingdom of the dead for ever.

This wonderful event at the sepulchre took place while the women were on the way to it. When they drew near, they observed that the stone was already rolled away. They could see this some distance off, for the stone was very large. The sight made a deep impression upon all three; but the effect of that impression was very different. Treachery on His sepulchre, on His body! must have been the first thought of Mary Magdalene, for immediately she hurried away, and ran to the city. She seemed desirous, in great indignation, to call for the help of His friends; and it was significant that with this view she applied first to Simon Peter. Simon must by this time have won back the respect of the other disciples by truly expressing his deep repentance. Mary felt herself specially drawn to him, the repentant and the strong, who was able to form quickly a brave resolution. To John also, who however was probably with Peter, she brought the news that the sepulchre was open, with the hasty inference which probably she had drawn along with her companions: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. If the women saw the keepers still standing, lying, or slinking about near the sepulchre, terrified and confused as they then were, the thought might readily occur to them, These men are

¹ Besides, we cannot from ver. 11 conclude with certainty that all the keepers were corrupted.

sent by the council to take the body away. While Mary Magdalene was summoning the two disciples in the city, the women who had remained behind went to the open sepulchre. They ventured in. Here they saw an angel in the form of a young man, sitting on the right side, clothed in a long white garment. They were affrighted at the heavenly vision. The angel saw a question in their countenance, and gave a reply: 'Be not affrighted; ye seek Jesus of Nazareth, who was crucified; He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you.'

But the women could not at once comprehend this great message of joy. Fear contended with joy in their minds. They fled from the sepulchre and from the garden. Where they halted, we know not. But we learn from Mark (ver. 8) that they ran away as if out of their mind, and wandered about without venturing as yet to bring to the disciples the message, which they themselves did not yet rightly understand. Probably they first sought for the other women who had also designed to visit the sepulchre to anoint the body of Jesus.

In the meantime Peter and John had set out in company with Mary Magdalene, and came to the sepulchre. They both ran, but John outran Peter. Probably Mary, already tired, was some distance behind. It was not to be thought that the disciples should, in this hour of great excitement, walk quietly together to the sepulchre. So John arrived there first, stooped down, looked in, and saw the linen clothes lying; yet went he not in. But Peter went into the sepulchre as soon as he came. This delicate touch again describes the two men to the life.¹ They now discover that the linen clothes, and the napkin that was about our Lord's head, were not lying together, but that the napkin lay wrapped up in a place by itself. By this token they could not fail to perceive that a spirit of deep repose and calm collectedness had ruled here, and not the confused mind of workers of iniquity. And now John too overcame his apprehension of finding in the tomb omens which might fill his mind with horror, and he likewise went into the sepulchre. He saw these signs, and believed. We must assume that he be-

¹ See Book I. vii. 2.

lieved the resurrection by viewing what he saw here in connection with what Jesus had before said of His rising from the dead. John observes, that as yet the disciples did not understand those announcements of the resurrection contained in the Scripture. Therefore they had first to see such signs, to be able to take in its literal acceptation what our Lord had said before. We read of Peter (Luke xxiv. 12), that he 'departed, wondering in himself at that which was come to pass.' Then the disciples went away again unto their own home, full of hope and expectation. But these signs did not quiet Mary's mind. She could not leave the sepulchre; she stood without weeping; 'and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.'

If we firmly believe that the spectators' state of mind in regard to the other world is the medium through which they see heavenly visions, there is no difficulty in this, that first the two women see one angel in the sepulchre, that Peter and John afterwards see none, and that still later Mary Magdalene beholds two in it.¹ The angel world was, doubtless, now more deeply moved than even at the birth of Christ—the spirits of heaven were keeping watch and ward over the place of His second birth. But to become actually aware of their presence, was conditioned by the most delicate spiritual relations, and the divine order regulating them.

That Mary was by her present frame of mind very nearly on a level with the angels, is shown by what follows. Woman, why weepest thou? asked the angel. The Evangelist says nothing which would in the least justify us in thinking that Mary was amazed or alarmed at the sight of the angel and the question he put. They have taken away my Lord, and I know not where they have laid Him. This was her reply; and when she had given it, she turned round from them, looking inquiringly through the garden. The word of the angel cannot engage her attention and calm her spirit; she seeks her Lord.

¹ The first three Evangelists did not separate Mary's experience from that of the other women. This explains why Matthew and Mark, following the tradition of the women, speak of only one angel having appeared to Mary Magdalene; and why Luke, following the tradition of Mary, speaks of two angels having appeared to the women.

She turned round and saw Jesus standing, and knew not that it was Jesus. This is a perfect guarantee of the objectivity of the appearance. In the opposite case her seeing of Jesus might have been only a fancy, springing from her longing after Him. The unknown asked her, Woman, why weepest thou? adding significantly, Whom seekest thou? Mary now thinks, This is the gardener, he may be able to give me some information. And this not, as has been thought, because Jesus had put on the gardener's clothes; for the Prince of the resurrection and the new world needed not to borrow a covering from a man of this world.¹ It was rather because Mary's imagination outran the reality, from her mind being filled with infinite longing for a sight of Jesus, while the hope of the resurrection was yet wanting in her. We see here the errors which arise from love when unaccompanied by a due measure of faith; not indeed from love itself, but from the impatience and fancifulness of a love not yet firmly settled in the faith. But the very fact that Mary thought she saw the gardener, is an additional guarantee for the pure actuality of the appearance which met her view. In her supposed seeing of the gardener there is observable a ray of hope, which was kindled in her by the first word of Jesus. She no longer thinks that the body had been taken from the sepulchre by the enemies of our Lord. A hope arises within her, that the faithful gardener of the devout disciple to whom the garden belongs, had without fail at the right time placed the body in security from the plots of His enemies. 'Sir,' said she, 'if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.'

And again she turned round, as if once more to seek Him in the sepulchre, or to hurry on before the supposed gardener. Jesus then calls her by name, Mary. She again turns round, saying, Rabboni, Master! She recognised Him by the sound of

¹ Compare Olshausen (iv. 271). 'When stripping the crucified, nothing was left except the subligaculum, the linen cloth; Jesus was buried with only this covering. But this was also the only article of clothing worn by field-labourers; and this favoured Mary's supposition.' Tholuck, *John*, 410, after Hug. ['Nudus quoque prodiit (from the tomb) tanquam secundus Adamus, victo peccato, tanquam opprobri, quod in nuditate est, unico fonte, imagine Dei perfecte vestitus, vestesque candidas justitiæ et salutis vendens.' Lampe, iii. 666.—Ed.]

the voice she had heard so often, and which once had spoken to her inmost soul. His naming her awakened her as somnambulists awake when spoken to by name. She now sees Him with her waking eyes, but for a moment she knows not if she is still on earth; for her, time and space have disappeared. Like one translated into the kingdom of blessed spirits, she seeks to clasp our Lord's feet, and to continue gazing on Him. Jesus therefore addresses her: Touch me not,¹ for I am not yet ascended to My Father. He reminds her that they are both still in this world, that they have yet to separate, that He has still a work and she shall have a mission upon earth. Therefore she should be present at the time and place of His revelation, and not desire to pass now for ever beyond the limits of earth. And then to lead her back to the sober but salutary limits of a Christian's course on earth, He tells her, Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. This is the first Easter message of our Lord Himself to His people. He calls them His brethren. He goes to His Father, who is also their Father; to His God, who is also their God. They are to know that He is now to ascend for their benefit also; that they are to know God as their Father in the full glory of His love, as He has known Him; that they are to know their Father as their God, as He rules in the full majesty of His power to help.

¹ 'The word ἀπτεσθαι which John employs, xx. 17, means to seize, to lay hold of anything, by no means necessarily a mere momentary touching. It can also be applied to the embracing of an object that one intends to retain hold of for some time, and to the beginning of a continued occupation with any object.' Neander, p. 477. [But see Alford and Stier *in loc.*—So far as the word goes, either interpretation is admissible. Alford cannot mean that the rendering, 'a laying hold of to worship,' is a 'forced' rendering of the word, but of the word in its present connection; for the Greek language does not possess a word more appropriate to the clasping of the knees by a suppliant or worshipper. Ellicott (p. 387) has a good note on the words; and in Meyer's note some of the absurd rationalist interpretations may be seen. Lampe, following Cocceius, says (iii. 677) that Jesus spoke to the thought of Mary. 'Cum enim Christus et abitum ad Patrem, et reditum ad suos secum assumendos promississet, existimasse optimam faeminam, quod finis lætissima hujus catastrophes jam appropinquasset, quod abitus Domini ad Patrem jam contigerit, et quod nunc actu rediret suos secum in gloriam assumpturus. Ab hoc errore Dominum voluisse amicam suam liberare, eique significare, quod tantum absit, ut a Patre rediret, ut potius iter adhuc ingredi propositum haberet.'—Ed.]

Mary received with joy the high commission with which the Lord entrusted her. The first appearance of the risen Saviour was to her, the sinful woman out of whom the Lord had cast seven devils;¹ she was the first messenger of His resurrection among the disciples.² For she was dead in heart to this world before many others, and her state of mind was more in unison with that world from which Jesus now came forth. She was the truest type of the elect Israelite mind in its departure from God and return to Him, when freed by Jesus from the seven devils of love for the world, called to repentance, and made conversant with the divine peace of the cross. Because much was forgiven her, and she loved much, her love heroically bade defiance to the terrors of night and corruption among the tombs. She always saw the Lord, even after His death, as the Living One in the kingdom of the dead. Thus she sought for Him; and according to her faith it was unto her, for He showed Himself to her first after His resurrection. And now she hastened as a comforter to His disciples, who still mourned and wept for Him. But they could not receive her message that the Lord was alive, and that she had seen Him; they believed not.

The two women who, according to Mark, first entered into the dark and lonesome sepulchre with the new courage derived from fellowship in the cross of Christ, and then again had felt the terrors of the world of spirits and fled from Jesus' tomb, must have soon after met with the other women who were waiting for them at the sepulchre to anoint the Lord's body. By taking either a different lane through the suburbs or a different street in the city from Mary Magdalene, who brought the two apostles to the sepulchre, they might readily return thither without meeting her.

Among the women who formed this second company, Luke names Joanna,³ who was one of the women who followed Jesus from Galilee.⁴ They undoubtedly returned again to the sepulchre after Mary had left it, for they could not relinquish

¹ See Book II. Part iii. 9.

² Neander's opinion, that Jesus appeared first to the other women and then to Mary Magdalene, is unfounded, and does not agree with Mark xvi. 9.

³ Wife of Chuza, Herod's steward. See Luke viii. 3.

⁴ The doubtful reading *καὶ τινες σὺν αὐταῖς* would imply that Jewish women were along with the women of Galilee.

their design of anointing Jesus until they were convinced that His body was no longer in the sepulchre. The discovery that it was empty, could not fail to make a great impression on the women who had last come. They yielded assent to what their companions related, and they all resolved to go quickly and announce to the disciples the appearance and message of the angel. As they went, Jesus met them and gave them a morning salutation. They knew Him immediately, gathered around Him, held Him by the feet, and worshipped Him. Their recognising Him at once, was doubtless mediated by their having already for some time meditated on the message of the angel, that He was risen from the dead. Besides, they were not so excited as Mary Magdalene, and so they saw Him more distinctly. The peculiar tone of His greeting did the rest. The more they felt awed in His presence, the more He sought to cheer them. Be not afraid, said He, soothingly. He suffered them to clasp His feet. Then sent He them also as messengers to His disciples. He bade them tell His disciples, as *His brethren*, to go into Galilee, and there He would see them. The women delivered with joy the message entrusted to them. But they met with the same reception as Mary Magdalene. Their words seemed to the disciples as idle tales.¹ The message which the angel had already given to the women for the disciples, that Jesus would go before them to Galilee and meet with them there, was repeated by our Lord Himself.

‘To Galilee!’ was the watchword of the day, given immediately after the greeting of peace. To Galilee to meet the Lord! A hint of this had been given to the disciples by the Lord before His resurrection, Matt. xxvi. 32, Mark xiv. 28. But how does this command to go to Galilee agree with the fact that Jesus showed Himself in Judea to some disciples that same day, and again to the Twelve eight days after? In most discussions on this subject, it is entirely left out of account that Christ was connected not only with the Twelve and the little company of believing women, but also with a greater number of disciples, most of whom dwelt in Galilee, but were now present in Jerusalem, and who were just as much shaken by His death as the others, as anxious, and standing in as much need of the comfort of His

¹ A λαῖρος signifies in many passages of the ancients, foolish prating, and from that, the ravings of fever, etc.

resurrection.¹ Thus it was not His apostles alone who formed His comfort-needing Church, but His apostles together with this larger band of mourners. And when He showed Himself to some of His disciples in Jerusalem, this larger community could not fail to expect that He would show Himself to them also in the place where He had triumphed over His sufferings. But this was not His intention. Such an appearance of Jesus in the midst of His assembled disciples in Jerusalem would have been contrary to His spirit and aim.

In the first place, possibly all these disciples were not in a fit state, in regard to spiritual apprehension, for seeing Him immediately. They needed some preparation for this. We learn this from the gradual way in which the Lord made Himself known to His Church. Appearances of angels first prepare their minds for seeing Him. Then He first shows Himself to Mary Magdalene, whose mind, longing for His appearance, had brought her so near to the other world, that she no longer was alarmed at the dismal tombs, the shadows of night, nor the angels of heaven. And in general He showed Himself first to the most receptive and needful of comfort, and made them messengers of His resurrection for the men.² Thus His desire to comfort those who need it brought Him to Peter and the two disciples who were walking to Emmaus. Then He came to the Twelve. Now all this was well fitted to prepare for His appearance to His whole Church. There were still many in it who could only by degrees reach a right frame of mind for seeing Him in the glory of His new life. Therefore He neither could nor would show Himself at once to the whole Church. And least of all would He do so in Jerusalem, the camp of His enemies. Of course He had nothing further to fear from His enemies, but His disciples had. Had He at once showed Himself in Jerusalem to all His disciples, they might have proclaimed His triumph prematurely. They would perhaps have openly announced His resurrection before they were prepared by mature reflection and collectedness of mind for receiving His Spirit, and experiencing the actual living power of His resurrection in the outpouring of the Holy Ghost. But then their announcement would not have been free from the impure elements of fear and resentment; and they might

¹ For an opposite opinion comp. Ebrard.

² Probably the mother of Jesus was one of the second company of women.

have provoked their adversaries to persecution, for which they were not prepared, and under which they might have readily succumbed. Their certainty of Christ's resurrection might have given way before their own doubts and the contradictions of their opponents, in spite of His repeated appearances. And thus would their new feelings have been nipped in the bud, and would not have come to the full bloom of the flower, as they did at Pentecost. So the watchword of the day was, To Galilee! and that soon. Yet care was taken by the order of the feast that they should not set out too soon. The feast of the Passover lasted eight days, and if during that time the Lord showed Himself to the narrower circle of His disciples, there was not in this any contradiction to the message which He had sent to the whole Church, especially as the leaders of the Church had first to be certain of His resurrection, before they were certain of His going before them to Galilee; and this certainty they could not have from the affirmations of the women. While the eleven were in this frame of mind, more frequent appearances of Jesus in their circle in Judea were really necessary than would have taken place had they all believed at once, although we must not say that thereby Jesus was made to alter His plan.¹

It might, indeed, be supposed that the adherents of Jesus, who were assembled in such numbers in Jerusalem, could have begun to proclaim His resurrection in Jerusalem on the word of the apostles, and before they saw Him face to face. But this could not be; first, because of their continued uncertainty, and next, because of the intense longing with which they hoped to see Him in Galilee, according to His message from the sepulchre after His resurrection. In this state of mind, they were least of all in danger of desecrating the tidings of His resurrection by premature announcements.²

With this observation we come to the old question which has been asked so often, Why did not Jesus show Himself to His enemies after His resurrection? This question has been often

¹ As Olshausen supposes, iv. 275.

² [Sherlock, *Trial of the Witnesses* (571, ed. Memes), seems very justly to ascribe the delay of the apostles in proclaiming the resurrection to the unlikelihood that their testimony would be received until substantiated by miraculous powers.—ED.]

asked in the bitter spirit of unbelief ; in the meaning of that rich man who was in torment, and asked that Lazarus might be sent to his brethren that they might repent. The reply which the rich man received, is the proper reply for all who ask in that spirit : 'They have Moses and the prophets : if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' They need to be prepared for rightly receiving the testimony of the resurrection by faithful discipleship in the school of Moses and the prophets. Religion does not begin with the resurrection, and still less with a view of the risen Saviour. The declaration of the risen Saviour is a holy of holies in revelation which can be disclosed only to those who have already passed through the court and the temple, *i.e.* repentance and faith. How readily the Risen One might have become to the profane eyes of the world an appalling spectre, had He shown Himself to them, is proved by the example of the doubters among the disciples. In proportion as they doubted, they felt a terror at His appearance, which departed as faith resumed its sway. But how could Christ have exposed the holy mystery of His resurrection to the world's profanity and hostility, to its slavish wonderment or shuddering terror ?

But the same question may be propounded in a more in-offensive sense. Yet even then it must always be considered as a question which betrays ignorance in the Christian life—an ignorance proceeding from more than one false supposition. It proceeds in great measure from the notion that Jesus returned into His former state of life in this world ; so that He might have shown Himself in the streets and market-places, as fittingly as in the way He did show Himself. Those who take this view do not know that His showing Himself in His new life was always at the same time a revelation of His glory, and consequently of His Spirit, and hence presupposed a corresponding receptivity. This last is entirely overlooked by those who put the question in the way we have mentioned. They assume that Christ could have been suitably recognised as the Risen One by men in their ordinary state of mind, and in the tone of everyday life. Even ecclesiastical scholastic opinions rest in various respects upon this supposition. But this view is not founded on Scripture. The true body of the risen Saviour could be seen by His disciples before they were in a right state of mind ; but out-

ward recognition was always simultaneous with spiritual recognition; see Luke xxiv. 31; John xx. 16.

There is, however, an element of truth in the question. It was, and always continues to be, expected that Christ should show Himself as the Risen One, even to His enemies. But we must bear in mind, that had He appeared to them before the time, it could only have been for judgment. This appearance of Christ to all the world is therefore deferred until the end of the world. That He conceals Himself from His adversaries until then, is a strong declaration of His mercy. He will leave them time to reflect. And so the measure of the interval between the resurrection of Christ and the end of the world is the measure of His mercy towards the world; and the depth of His concealment from them may be considered as the power of His long-suffering wherewith He restrains Himself, in order to train them in the painful æon of relative Christlessness by Moses and the prophets, by His apostles and His Church, for beholding His appearance, and in order to keep them from the torment of a more decided Christlessness in the coming æon of judgment.¹

The differences between the accounts which the Evangelists give of the first tidings of the resurrection, are at first sight very significant. It is remarkable that precisely here, where Christian faith seeks and really finds the first seal of all its certainty, the notary or protocol certainty of the Gospel testimonies threatens to disappear more than anywhere else. This cannot be explained, with Hug, by the circumstance that the reports of the women were at first considered as idle tales, and, as such, despised.² For, in this respect, things took a favourable turn soon enough for making possible a careful inquiry into what the women had seen and heard. Just as little can it be attributed to a wavering tradition or mythic accounts; for it has been justly remarked, that the history of the resurrection given by the early Christian Church would have had the greatest unity if the Church had poetized it from its own subjective intuitions.³ But the striking differences on this topic cannot be accidental. It is rather to be supposed that they are connected with the peculiar

¹ [For other and important reasons for Christ's not showing Himself to His enemies, see Sherlock's very entertaining and acute *Trial of the Witnesses*, p. 569 (ed. Memes).—Ed.]

² See ii. 210.

³ See Hase, 265.

experiences of the women at the sepulchre, and the different attitudes of the disciples towards their accounts. And this is actually the case. These differences are at bottom only the signs of the extraordinary effect which the first tidings of the resurrection produced upon the disciples. Before analyzing this, we must again recall to mind the character of the Gospel histories. They do not aim at giving a mere outside representation of the course of events, but show the facts as they wrought on the hearts and embodied themselves in the minds of men. We have in the Gospel records no narration of a series of mere outward facts detached from their living effects, but we have history as it is individualized in the individual view of the historian, and as it has been appropriated by his spirit in joyous satisfaction. This must be specially the case in regard to the first account of the resurrection. For the resurrection of Christ, with His Church's experimental knowledge of it, has formed historical Christianity. And here, in the very focus of its immediate historical effect, we see the events connected with it, as they have passed over into the flesh and blood of the Church, indelibly impressed and fixed in memorials which took different shapes according to the standpoint of different disciples. We would altogether misapprehend the noble nature of Gospel history, were we to think that the Evangelists should have compared all these reminiscences in order to obliterate the subjective reminiscences, after establishing a general objective memorial.¹ The spirit of Gospel history rose far above this very unreasonable request. It makes the subjective form of the resurrection history an eternal memorial of its truth; for we at once see here how strongly it must have worked upon the minds of men. The various witnesses of any great convulsion always give different forms to their accounts of it, because each proceeds from the standpoint of his own experience. Thus everything is found standing and lying in Pompeii as it stood and lay when lava from Vesuvius covered the town, spreading the

¹ Strauss in particular seems to desire this, 579. Yet his remark is unfounded when he says: 'We cannot comprehend how each of the Evangelists could adhere with such rigidity to what this or that woman had casually told him.' Were it really the case that they did so, there would have been none of those inexact statements and intermingling of accounts in the synoptics, which are now imputed to them as contradictions.

terrors of death around. But in the resurrection history tremors of joy indelibly fixed every reminiscence ; we possess in it an indelible impress of the first actual Easter solemnity.

John's account evidently gives his own experience. It bears the impress of his breadth of view ; he sketches what he saw only in its great living and essential outlines. Mary Magdalene was for him the principal person among the women who went to the sepulchre, as she first brought the tidings of the empty tomb to him and Peter, and afterwards the account of the first revelation of Jesus. He does not expressly mention that she went to the sepulchre in company with the other women, and that she designed to anoint the Lord's body. His view did not require that he should ; yet he has sufficiently hinted at the former by relating Mary's expression, 'We know not where they have laid Him ;' and we shall see, as we proceed, that he may have had good grounds for omitting reference to the latter.¹

Mark, again, follows an account in which the other women come into the foreground, and their experience forms the substratum of the narrative. This is specially obvious in the very characteristic and significant remark, that for some time the women did not venture to say anything to the disciples about the sight which they had seen. This leaves room for the inaccuracy of still including Mary Magdalene among the other women ; yet he in a measure removes this inaccuracy by the remark which follows (ver. 9) : He appeared first to Mary Magdalene.² We see here two traditions completing each other. The first is perhaps to be attributed to Mark's mother (who possibly was one of the women who went last to the sepulchre). This supposition would specially explain why the account concludes with the words, 'Neither said they anything to anyman, for they were afraid ;' *i.e.*, the second company of women found the first in that state of mind when they met. The second tradition is to be attributed to the more general accounts in the Church.

¹ When De Wette says (*on Matt.* 243), 'According to John xx. 1, only Mary Magdalene came to the sepulchre, and she came without any design of embalming the body,' this saying contains a double and unjustified negation.

² When Neander assumes that Christ appeared first 'to the women who first left the sepulchre,' and then to Mary, who remained behind, he contradicts the account given by Mark.

Matthew blends the two accounts given by the women, briefly sketching their leading outlines and omitting all more individual touches. From this, various inaccuracies have arisen. He makes no mention of Salome. The reason for this lies in his having already named the two Marys as they sat over against the sepulchre, and they formed the nucleus of the first band of women. He takes no notice of their design to anoint the Lord's body. If we consider here that John also omits reference to this design, we may venture to think the omission intentional. The two apostles knew the state of mind prevalent among the disciples on Easter morning. They well knew that a secret germ of hope was stirring in their hearts, especially in the hearts of the women who went to the sepulchre not merely to anoint the Lord, but still more just to visit and see where He lay. This impulse of secret hope contributed, we doubt not, to form the resolution of the women to undertake a second anointing after the Sabbath. Perhaps it was even partly the cause of the women's forgetting to bring assistance with them to roll away the stone from the sepulchre. The apostles, knowing the deeper and more secret emotions of hope in the hearts of the disciples, were called upon to do justice, in their account, to this unconscious but powerful impulse, which was lying hid under the avowed intention of going to anoint the body of Jesus. On the other hand, Mark and Luke, who were not apostles, were called upon to give prominence to the avowed and conscious motive with which the women went. Had all four Evangelists given exclusively the anointing as the motive, that secret and living germ of Christ's promise, which must have been stirring mightily in the hearts of His disciples during the time of His death, might have been entirely overlooked. Matthew and John have guarded against this one-sidedness. Further, Matthew does not mention the circumstance that Mary Magdalene and the other Mary parted company at the sepulchre. Besides, he makes the second angelic appearance, which was seen by Mary Magdalene, coincident with the first, which the other women saw; and the first revelation of Christ, which was made to Mary Magdalene, coincident with the second, which comforted the other women. And finally, he has (ver. 8) blended into one the first departure of the first band of women from the sepulchre and the second departure, which included both bands. We must not here

imagine the predominance of the one or the other tradition derived from the women, for the different accounts of the women are intimately blended together. Just as little can we think of a careful comparing and adjusting of the different accounts, for in that case so many inexactnesses would not have slipped in. It is very plain that Matthew gives the facts in their general outlines as they first made known to him the resurrection of our Lord.

Finally, we owe to Luke the information, that the women came in considerable numbers to the apostles, and brought them news of the wondrous occurrences at the sepulchre. He gives most prominence to the fact, that the women with their message could find no belief with the disciples, but rather got a very unfavourable reception, being rejected and vilified as fanatics or dreamers. These are the two main elements in his account: the first testimony of the resurrection is that of the female section of the Church, and this testimony was rejected as the utterance of a dreaming fancy by the doubting male section. Besides, he has preserved the pregnant expression in the address of the angel, *Why seek ye the living among the dead?* and also the admonition, *'Remember how He spake unto you when He was yet in Galilee,'* saying, *The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'* Finally, there is the added clause, *'And they remembered His words.'* Behind these main matters the single points retire more or less into the indefinite. The history of Mary Magdalene is comprehended in that of the women in general. We have only the fact left, that she saw two angels; but this is blended with the experience of the other women, who saw only one angel. The most striking thing is, that he here altogether passes over the appearance of Christ to the women. Perhaps the history of the disciples who went to Emmaus, into which the statements of the women were interwoven in their first form of wavering reports, exercised an obscuring influence upon the tradition which Luke had received through the women.

Besides, the custom of the Apostle Paul not to cite the women among the witnesses of the resurrection (see 1 Cor. xv.),

¹ Strauss again allows himself to be guided to a decision by outward similarity of sound and show, when he thinks that this address sprang from the direction in Matthew, that the disciples should go to Galilee.

might also have influenced the Gospel of his scholar Luke on this point. Yet we must observe that Paul does not name as witnesses the disciples who went to Emmaus, while Luke gives a lengthened account of their experience. The position also of the account of Peter is inexact : that he arose and ran unto the sepulchre, is told after the narrative of the return of the women who announced the appearance of the angels. It is shown by ver. 24, 'Certain of them that were with us went to the sepulchre,' that the Evangelist, when intimating that Peter went to the sepulchre, did not mean to exclude John. This shows us that we are not justified in pressing the inaccuracies of the Gospels in the spirit of a notary.¹

Thus the actual first announcement of the resurrection is presented to us, not in the shape of its merely objective particulars, but in connection with its living effect; not in a calm form, but as it lived and wrought in the hearts of the first witnesses and members of the Church of Christ : we have it in the lively description of the tones it called forth. These tones, however, do not fall upon our ear in the measured manner of a chorale sung by a single voice, but in the form of a four-voiced, a very lively, and a very involved fugue. A boy cannot understand the intricacies of a fugue ; the seemingly unutterable and unintelligible confusion of voices seems to him strange, or even unpleasant. Criticism seems in various respects to be still in this boyish disposition in relation to the great fugue of the first Easter tidings. It would have an altogether monotonous chorale, or rather a litany. But we maintain that a fugue is the right symbol. For, as the fugue is truly that manifestation of the higher harmony which proceeds from the apparent conflict of the individual vibrations and voices of an enthusiastic choir with the common feeling which inspires them, and from the constant dissolving of this apparent conflict, it lets us see the mystery of the higher harmony of the individual parts in their living unity, as this necessarily results from their separating and combining according to rule. Thus it is a symbol of the Christian Church ; and very specially of the Christian Church as it was exhibited on its solemn birth-day. Hence the first Easter tidings necessarily assumed the form of a bold fugue (comp. Acts ii. 4).

¹ *E.g.* the inexactness between John xx. 1 with the words of ver. 2, 'We know not,' etc.

Under this point of view, Luke's account forms the first key-note. We hear a numerous choir of women, at first only mourning and quietly seeking, then alarmed and agitated; next experiencing blissful emotions, yet kept from uttering their feelings of joy by a strong spirit of dejection and doubt. In the next place, in Mark's account, we hear single voices of women; they mourn and ask; they scream from fear, but this cry of terror is soon changed into tones of triumph; then a timid stillness ensues, until again a powerful voice raises itself from their choir, and announces, with solemn conviction, a message of great joy. The same voice is heard by itself in John; at first greatly moved and troubled, then as a loud weeping and lamentation, and next in solemn tones of blessed joy uttering a message of comfort and gladness. Finally, we hear in Matthew the song of a united solemn choir passing in regular succession from great suffering to great sorrow, then from great terror to great joy, and lastly from a state of happy wonderment to a lengthened exclamation of joy. We feel, indeed, at the conclusion of this first Easter tidings, that we have reached only the beginning of the Easter message, but still we are certain that it is the beginning.

How exactly do the accounts accord with the character of the Evangelists! Mark and Luke, in conformity with their character as Evangelists, build upon special communications derived from the women; the one gives a more individual experience from that company of women, the other gives a more general form of the tradition as it respects them. On the other hand, Matthew and John, who were apostles, communicate to us through their own experience the message brought by the women, and each does it in his own peculiar way. Matthew lets the particular disappear in the general, John makes the general appear in the most important individual.

The scholars of apostles have rather described the outward behaviour of the women; the two apostles described rather their internal feelings. The two former introduce them as downcast mourners who were desirous of anointing the Lord, but were terrified by seeing angels at His sepulchre, and had their Easter joy repressed and held down by the spirit of doubt in the male portion of the Church. The two latter, again, rather let us surmise the secret unconscious hope of these mourning

women, and so they give greater prominence to the confidence with which the women announce the message of the resurrection.

And it is just when we thus view those women in every aspect that we see in them the most lively type of the Church of Christ, as she, with a secret but living presentiment, comes through mortal agony, through sorrow, fear, and terror of spirit, suddenly to the certainty of the new life of Jesus; then as she, in the ingenuousness of new life, joyously gives testimony of the resurrection; and further, as she, intimidated and repressed by the spirit of doubt and pusillanimity in the world, scarcely ventures to preach this Gospel, until finally her certainty again breaks forth, proclaiming in full assurance, with all the power of life, that Jesus lives.

NOTES.

1. The real and pretended differences, adduced by the Wolfenbüttel Fragmentist, between the different accounts of the resurrection given by the Evangelists, have, as is well known, been again brought forward by Strauss, who pushes to the utmost every appearance of contradiction. On the other hand, besides former attempts at explanation and adjustment, many more have been recently made; among others, by Tholuck, on *John* 407 (Tr.); Hug, *d. a. W.* ii. 210; W. Hoffman, 408; Neander, 476; Ebrard, 447. A short list of the most important differences is found in De Wette on *Matthew* 244.¹

2. Strauss also asks what was the aim of the angels' appearing at the sepulchre, 'What was the use of the angels at this scene?' (p. 585).

3. Weisse asserts (ii. 355) that the dialogue between Jesus and

¹ [The Wolfenbüttel Frag. was first answered by Michaelis in 1783, in his *Erklärung der Begräbniss und Auferstehung's Geschichte*. For a list of other writings in which attempts are made to harmonize the four accounts, see Robinson's concise and lucid article in the *Bibliotheca Sacra* for 1845, p. 189. To this list add Gilbert West's *Observations on the Resurrection*, and Sherlock's *Trial of the Witnesses* and *The Sequel*; Ellicott's *Historical Lectures*, etc., Lec. viii., and Westcott's *Introd. to the Gospels*, p. 305. (Da Costa, *The Four Witnesses*, is not to be followed here.) Robinson does not agree with the majority of harmonizers regarding the priority of the Lord's appearance to Mary. He is of opinion that He first appeared to the other women, and maintains that Mark (xvi. 9) uses *πρῶτον* not absolutely, but only relatively to the appearances he himself narrates.—ED.]

Mary Magdalene given by John has a strange and surprising form, which compels him to pass a harsher sentence on it than even Strauss has done. Then follows Herr Weisse's harsher sentence on the dialogue. He is quite inexorable !

4. According to Strauss (589), the following is one of the most important contradictions :—According to Matthew and Mark, Jesus commands the disciples to go to Galilee to see Him ; while according to Luke, He tells them not to depart from Jerusalem until they are endued with power from on high. But in the criticism which seizes upon this apparent contradiction, the historical relations in which Christ's disciples stood are entirely misapprehended. They were still Israelites, and respected the theocratic and civil observances of Israel. They continued to have the relation of Israelites to the temple until they were gradually detached from it by the outpouring of the Holy Ghost, and their after-experiences. Among other things, this implies that, in the meantime, they retained their former theocratic relation to the Jewish Church. They returned to Galilee soon after the Passover, and afterwards came again to Jerusalem at Pentecost. We can clearly see this substratum of Israelitism through their Christian experiences after the resurrection, and the double change of scene. By this we explain the precepts of Christ which have been referred to. When Christ sent a message to His disciples, saying that He would see them again in Galilee, it is taken for granted that they would continue at Jerusalem during the feast of the Passover ; and when He commands them to tarry in the city of Jerusalem until they should be endued with power from on high to preach to all nations, beginning at Jerusalem, this has in the first instance a theocratic sense. They should remain as Israelites at Jerusalem until they should be led out by the Spirit of God into all the world. But that did not need to hinder them making the necessary visits to their homes in Galilee. The apostles as Jews had to depend upon home for their support, until as preachers of the Gospel to all the world they could live by the Gospel. It is evident from the context, Luke xxiii. 47, that our Lord desired, in the first instance, by this order to guard against the disciples leaving Jerusalem too soon, and going into all the world preaching Him. Strauss observes, on the other hand, that to go from Jerusalem to Galilee was no mere walk, but the longest

journey which a Jew could make in his own country. That is true, and yet in a certain sense it was less than a walk; it was the journey home which was customary, or commanded by circumstances, and not a mere pleasure-walk (comp. W. Hoffman, 411). Thus it is a total misapprehension of the true state of matters, when the Wolfenbüttel Fragmentist asks, Why were the disciples obliged to take a long journey to Galilee in order to see Jesus? Yet Strauss could be pleased with this gross perversion (p. 592). The Fragmentist thinks further, that before the outpouring of the Holy Ghost, the disciples would have discerned no impulse in themselves to go out into all the world. How does he know that? It is a well-known fact—an old affliction of Christianity—that many disciples of Christ wish to go to all the world before they are duly qualified and furnished for it by the Holy Ghost; and the apostolic Church, even in its downcast condition, experienced, after seeing the risen Saviour, and through the Spirit's influence, at least a temporary stirring up of an impatient hope, which longed for the appearance of the kingdom of God (compare Acts i. 6). Thus the two commands of Christ which are referred to, form no mutual contradiction, even if they had been both uttered at the same time. But when we compare Luke xxiv. 49 with Acts i. 4, we must admit that even the command given in the Gospel, that the disciples should tarry at Jerusalem until the time appointed, had a narrow literal sense, and must have been given after the disciples returned from Galilee. Strauss, it is true, thinks there is no ground for interposing an interval of nearly five weeks between *ἔφαγεν*, ver. 43, and *εἶπε δε*, ver. 44, while there is an appearance of an immediate connection. But the first question is, Can we do so? and if so, there is ground enough for doing it. Now there is nothing in the construction *εἶπε δε* which compels us to assume that what follows took place at the same time as what precedes. But the expression, ver. 44, *οὗτοι οἱ λόγοι*, etc., contains an explanation given by Christ which without doubt belongs to the first time of His meeting with His disciples. On the other hand, *τότε διήνοιξεν αὐτῶν τὸν νοῦν* denotes a continuous activity of Christ, which began indeed on that evening, but lasted through the whole forty days. For the opening of the understanding of the disciples cannot surely be considered as a

spiritual act completed in a moment. Therefore we see in the passage 45-49 a *resumé* given by Luke of what Christ did during the forty days. And on this supposition the command, ver. 49, naturally falls towards the close of that time, and consequently may be further explained by the passage in Acts i. 4.

5. According to the present standpoint of Gospel criticism, it can no longer seem strange that Matthew says nothing of the principal appearances of Christ in Jerusalem, and Luke nothing of those in Galilee. The way and manner in which each Evangelist relates the Easter history are sufficiently explained by the peculiarity of His Gospel. Thus, for Matthew, it was the main aim to tell of that appearance of our Lord in Judea which put an end to the mourning lamentation of His people, and of that in Galilee, by which He showed Himself to the assembled Church as the Lord of glory who founds the absolute kingdom of heaven. Mark finds his task ended after having shown how Christ, in His divine power, had overcome the unbelief of His disciples by His first appearances in Judea (on the first day of Easter). The facts from the history of the resurrection given by Luke are evidently designed mainly to show how the sufferings of Christ were necessary, according to the counsel of God revealed in the Old Testament, and foretold by Christ. See vers. 8, 25, 32, 44, 45; besides, the true corporeity of the new life of Christ is set forth (vers. 37-43). This formed a powerful motive for giving the history of the disciples going to Emmaus, and relating the first appearance of Christ in the circle of the disciples at Jerusalem—two Jewish facts of the resurrection time. John shows us in strongly marked outlines how Jesus cheered the troubled disciples, paying most attention to those who needed most; hence the accounts regarding Mary Magdalene, Thomas, and Peter. Hence he feels specially the need of portraying the continual presence of the Spirit of Christ in His Church; hence the more exact future destiny of Peter and John related by him. He gives us Jewish and Galilean facts, until he has reached his aim of setting forth the Lord's glory, and His abiding with His people for ever. Matthew's Jewish and Galilean facts run parallel with those of John. Mark and Luke give us the supplement, by mentioning the last appearances in Judea with which the history of the resurrection closes. Mark and Luke give also clear intimations of the first appear-

ances in Judea, and although they have not, in their short and inexact presentation of the resurrection history, distinctly mentioned the Galilean appearances, yet these are suggested by the general summaries, Mark xvi. 15-18 ; Luke xxiv. 45-48.

SECTION II.

INTIMATION OF CHRIST'S RESURRECTION BROUGHT TO HIS ENEMIES.

(Matt. xxviii. 11-15.)

As the friends of Jesus who designed to anoint Him in the tomb for the sleep of death were sent back to the comfortless community of His friends as messengers of His resurrection, the servants of His enemies who had kept watch over His sealed sepulchre were also sent to the representatives of His enemies. The risen Lord, with one forth-putting of the power of His victory, made an end of the mourning and dejection of His friends, and of the seal which His enemies had set, and their intoxication of victory. The two bands of messengers hurried away from the sepulchre, impelled and borne onward by the awe-inspiring display of His eternal power ; but the one band was animated by the trembling joys of the new life, and the other by the paralysing terrors of judgment.

The Evangelist found both facts very significantly connected in one circumstance. 'Now when they (the women who had seen the Lord) were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.' According to this account, some of the bewildered keepers must have been seen in the streets of Jerusalem by the women returning home. It was according to military regulations for one part of them to remain at their post, while the other gave information of the extraordinary occurrence.

Thus, according to God's decree, intimation of Christ's glorification had to be given officially and formally to His enemies, the authorities of this world who had put Him to

death ; and they themselves had furnished the occasion for this by their official sealing of His sepulchre, which included in it the official denial of His resurrection. But the authorities of the world suppressed the effect of this intimation by perpetrating and permitting deceit. The certainty of Christ's resurrection, which God afforded the world in the form of worldly certainty and attestation, was deprived of power by the most glaring act of cabal and falsification which the world has seen ; and God left this work of shame to run its wretched course, because the tidings of the resurrection must be spread abroad, not in the shape of worldly certainty, but of heavenly certainty, by showing, namely, that Christ's resurrection effected essential sealings and unsealings in the kingdom of the Spirit and of essential life.

The chief priests held a council with the elders, in which they discussed the news brought by the watch. This assembly knew what was suited for the knowledge of the world better than 'modern criticism' does.¹ It was at once seen that the account of the legitimate watch must be acknowledged. We may imagine as we best can how much perception of the truth was here and how much suppression of that perception, how much secret perplexity and how much hypocritical show of quietness of mind and of taking the matter easy. We are not told what was determined on in this unblessed council. This much is certain, the members had long been skilled in every evil practice. The issue of this consultation was, that the chief priests gave large money unto the soldiers, and at the same time inculcated on them that they should spread abroad the saying, 'His disciples came by night, and stole Him away while we slept.'

This was certainly to demand from the soldiers an act of base boldness. They were bidden to become unfaithful to the most sacred experience of their lives, for they had, so to speak, stood before the Holy One under the lightning flash of judgment ; they were told to do their best to nullify this by an audacious falsehood. They were to tell a falsehood which con-

¹ See Strauss, ii. 565. Besides, the assertion, They believed the sayings of the soldiers, that Jesus rose from the grave in a wondrous way, pushes the fact too far for the aims of 'criticism.' Nothing can be gathered from the Gospels, except that they let the reports pass which the soldiers gave concerning their extraordinary experience ; what these reports were, is not said.

tained the double and gross contradiction, that they as sleepers had seen and known Jesus' disciples, and that as watchers they had suffered His body to be taken away. They had finally to expose themselves to the danger of being severely punished by the Roman governor, for their professed negligence in watching.

How often do unstable men allow themselves to be seduced to surrender a matter of conscience for much money ; especially subordinates allow themselves to be thus seduced by men in high positions ! But on one supposition the chief priests might plausibly represent the matter to the rough heathen soldier as a falsehood now become necessary ; namely, if they threatened to tell Pilate that the soldiers had not guarded the sepulchre against terrors which they might represent as imaginary, or if they insinuated that the disciples were magicians able to raise such terrors. As to the contradiction, its sharpness would be concealed if the testimony of the watch, that they had slept, was treated as really true, and the story about the stealing as a bold conjecture of the soldiers, founded upon this or that sign. Finally, the danger in telling this story was not great, in so far as it only circulated as a report among the people. The Romans could distinguish between official statements and private rumours. But in case of necessity, the chief priests promised to persuade Pilate, which implies that they would, if asked, reveal to him the truth of the occurrence.

But were the Roman soldiers open to bribery ? One who knows human nature might smile at this question. History can tell much of the corruptibility of ancient and modern Romans, and especially of Roman guardians of Christ's sepulchre. As matter of course, 'criticism,' in order to dispense with belief in the incorruptibility of the Gospel history, finds the corruptibility of the Roman soldiers very improbable in this case, in which they were asked to tell a falsehood which supposed inattention to duty.¹

The soldiers thus entered into the proposal, and a saying arose, which was commonly reported among the Jews until the

¹ See Strauss, ii. 565. Ebrard, 456, excellent on the opposite side. 'The whole of Christendom, that multitude of humble, quiet men, may have devised and adhered tenaciously to a barefaced lie ; but the murderers of Jesus were incapable of persuading the soldiers to propagate a trifling untruth, which their own position rendered necessary.'

time that Matthew wrote his Gospel, nay, traces of it are still to be found in Jewish literature;¹ a kind of myth, which asserts the non-resurrection of Jesus. But this myth is by its nature doomed to remain always an obscure piece of gossip among the Jews. The only significance which it has attained to is, that it serves for a symbol of all the vain attempts to represent the news of the resurrection of Christ as the consequence of a trick played at night, or of the self-deceit of the disciples—of a trick regarding which the initiated, the seeing sleepers or the sleeping seers (men of mere science who pretend to know how matters of faith, *e.g.*, visions and appearances, are formed), especially the Jews of the later antichristian tradition who speculate upon the possibility of miracles,² assure us they are able to set us right.

SECTION III.

THE WALK TO EMMAUS.

(Mark xvi. 12, 13; Luke xxiv. 13–35.)

The history, preserved by Luke, of the two disciples who walked to Emmaus, proves to us, that the message which the women brought from the sepulchre was not sufficient to convince the disciples of Christ's resurrection; that most of them sat still or wandered about discouraged and comfortless, and therefore scattered and isolated from each other, even although the hidden germs of hope were no doubt powerfully excited in their hearts; nay, it even proves that the wondrous tidings brought by the women had not only intensified hope, but had also increased dejection and doubt in the circle of the disciples.

These two men belonged to the wider circle of disciples; tradition says they were of the seventy. One of them was called Cleopas, ver. 18. It is rather striking that the name of the other is not given. Ancient commentators have, on this ground, held that it was Luke himself. We have given above (I. viii. 2) the grounds which favour this hypothesis.³

¹ See Sepp, iii. 560.

² As Spinoza, for example.

³ The name Cleopas, too, favours the opinion that we have to seek Hellenists or Greeks in the two disciples. Cleopas does not mean the same as

The place to which they were going was not, as Eusebius and Jerome thought, the town of Emmaus which was situated in the plain of Judea, and was the chief town of a toparchy under the Roman dominion; for this town was much farther from Jerusalem than the place mentioned by Luke, which was only sixty stadia (about seven miles) from the capital. Even the village El Kubeibeh, which recent travellers have taken for Emmaus, and which lies north-west from Jerusalem, is too far from the capital, 'since it is at least three hours, or more than seventy stadia, from it.'¹ Robinson asserts that every trustworthy tradition concerning the position of Emmaus was lost even before the time of Eusebius and Jerome. Yet Sepp reminds us that Josephus (*de bello jud.* vii. 6, 6) speaks of an Ammaus sixty stadia from Jerusalem,² and that he relates that, after the Jewish war, the emperor settled 800 veterans on the territory of that village; and then he remarks, this place could hardly have received any other name than Colonia, after being occupied by a colony of veterans. 'Now further,' he says, 'there is hardly a pilgrim who does not pass Culonieh,³ the village two hours' moderate walking west from Jerusalem, where there are still traces of the old walls with forty large square stones; and this is the former Emmaus.' This is a very simple and happy combination, and nothing can be inferred against the probability of this view, from the circumstance that the hot spring has disappeared which formerly gave to the place the name of 'warm baths.'⁴

Clopas (which we forgot to mention above), but is a Greek name contracted from Cleopatros (see Sepp, 651). Thus Cleopas was probably of Greek descent. For similar contractions, see Sepp, a.a.O.—The expression of Cleopas, 'Art thou only,' etc., tends in the same direction. [Wieseler, who identifies Cleopas with Alpheus, conjectures that the unnamed disciple was his son, the Apostle James.—ED.]

¹ See Robinson, ii. 255.

² Josephus (iv. 1, 3) speaks of another Ammaus in the neighbourhood of Tiberias, the name of which he translates 'warm baths,' חֲמִים.

³ On the position and name of the village, see Robinson. 'The name appears to be derived from the Latin colonia, but I know of no historical fact for this etymology.'

⁴ That, according to Robinson, Culonieh is only an hour and a half from Jerusalem, makes some difficulty. Yet this may be explained thus: the colony of veterans was settled in the territory of Ammaus, but not limited

The Sabbath regulation for walking or riding was applied only to the strict Sabbath-days. Yet in the case of these two disciples there might have been the additional element of Grecian freedom, which made them walk so far into the country on so solemn a day. If they were Greeks, and if Emmaus lay to the west, it looks as if they were drawn by a secret impulse of their soul towards the sea in the direction of their native land, because their hope seemed to remain unsatisfied at Jerusalem. At all events, it is significant that Jesus came to these men first, after having already, as we shall see hereafter, greeted Peter. He showed Himself first to the great apostle of the Jews, and then to the Greeks. It is worthy of observation, that these men meditate on His sufferings with deep dejection, and cannot understand His death; and that He finds it necessary to enter into a lengthened explanation with them, to show from Scripture the necessity of the death of Christ, which the Grecian spirit found still more difficult to comprehend than the Jewish.¹

It must have been late in the afternoon when the two men set out from Jerusalem, for it was about sunset when they arrived at Emmaus. It was the crucifixion of Christ, and the message of the angels that He was alive, which occupied their thoughts and sent them out in that direction. As they walked, they talked with one another of all these things, forming conjectures regarding their meaning. A traveller going the same way overtook them; they knew not the Risen One in Him. This circumstance places the objectivity of Christ's resurrection before us in the strongest light. They walked with a man in whom they did not recognise the Lord, whose appearance, therefore, could not have been a figment of their longing for Christ's appearance. Their eyes were holden, that they should not know

to the small spot around the village. Thus the colony might be situated eastwards from the village of Emmaus. [Robinson (iii. 146-150) discusses the claim of Amwās, the ancient Nicopolis, and concludes, 'After long and repeated consideration, I am disposed to acquiesce in the judgment of Eusebius and Jerome,' *i.e.*, that the Emmaus of the narrative and Amwās are identical. Amwās, indeed, is 160 stadia from Jerusalem, but some MSS. of Luke read 160: and if this be thought too great a distance for the disciples to return that night, Robinson thinks the circumstances warranted such an amount of travel.—ED.]

¹ Hence also Luke's account of the resurrection is impenetrated with the idea, Christ ought to suffer according to the Scriptures.

Him, says Luke. He appeared to them in another form, is the account Mark gives. This implies that Christ's form had altered since His death. The lustre of a new life surrounded Him; the curse and the woe of the world, and the anticipation of the death of the cross, no longer weighed upon His soul, but the joyous serenity of eternal victory beamed from His countenance. Yet they would have recognised Him in consequence of the continued identity of His being and spirit with His former mode of being, had not their eyes been holden by the turn which their minds had taken, by a state of mind in which they saw only darkness, death, and the cross, and Jesus only as extended on it.¹ So there was a correspondency between the two causes of their not knowing Him.² Jesus asked, with compassion, what manner of communication they had with one another, and gently censured them for being so sad, and for only deepening their sadness by their conversation. They, on the other hand, expressed their astonishment that He seemed to know nothing of this great matter; His extraordinary serenity even appeared offensive to them. 'Art thou,' said Cleopas, 'the only stranger in Jerusalem who has not known the things which are come to pass there in these days?' And on His asking them, What things? they continued (both, it would seem, pouring out their heart, interrupting or supplementing each other), 'Concerning Jesus of Nazareth.' And after they had told what manner of man He was, a Prophet mighty in deed and word, both in His inward relation to God and His open works among the people (equally great in secret contemplative and in public active life), they named the things which they meant, and with which their minds were occupied, namely, how the chief priests and their rulers³ had condemned Him to death, and crucified Him. They then expressed their sorrow of heart at this event. 'But we trusted that it had been He who should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not His

¹ We see here that there may be a one-sided view of Christ crucified, which renders the knowledge of Christ exalted difficult.

² See Ebrard.

³ *Καὶ οἱ ἀρχόντες ἡμῶν.* This may be referred to their political rulers, as it is separated by the article from the *ἀρχιερεῖς*.

body, they came, saying, that they had also seen a vision of angels, who said that He was alive. And certain of them who were with us went to the sepulchre, and found it even so, as the women had said; but Him they saw not.' This was the utterance of their complaint, forming a confused and faint echo of the first account of the Easter message; like Easter news in the tones of Ash-Wednesday, or an Easter sun amid the mists of dejection and doubt, casting only straggling rays through the gloomy clouds by which it is surrounded. Christ found that they could not yet share in the solemn joy of His resurrection, because they had not yet understood the counsel of God in His death. They must be baptized more deeply in heart into His death before they were able to recognise Him as the Risen One. Therefore He reproached them, saying, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? They had received the prophets; they had received and acknowledged one side of the prophetic revelations, namely, all that had been said of the glory of the coming Messiah, the glory of His redemption-work and kingdom; but the whole side of the prophetic word which spoke of His sufferings, which set forth His great course of suffering as the previous condition of His entering into glory, had continued entirely concealed from them, and concealed because they were void of presentiment (could not apprehend with their reason), and slow of heart (with all their walking and asking after the truth, still wanting in the freshness and joyousness of inward devotedness to God) for the testimonies of God's word concerning the sacredness and necessity of the theocratic sufferings of Christ (and of His people).

And now He took them to school. Beginning at Moses and all the prophets, He expounded to them in all the Scripture the things concerning Himself, especially what had been foretold of His sufferings. He gave them a comprehensive view of all the prophecies which related to His passing through death to glory. Thus they walked listening to His instruction, peripatetics in a higher sense than the philosophizing Greeks before their time had been. How short in such company the road must have seemed, and how quickly their journey ended! When they arrived at the village where they intended to lodge, He made as though He would have gone farther. Westward from this time

forth the Spirit of Christ bent its course, as it afterwards did in the history of Paul (see Acts. xvi.). His making as if He would have gone farther was a trying of them. If, after being thus instructed regarding the necessity of the cross of Christ, they had let Him depart without fully confiding in Him, He really would have gone farther. But His Spirit had subdued them; they stood the test: they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. Thus they painted the appearance of nature, but also described unconsciously their own spiritual condition. The sun of their old world was just about to set, the sacred night of the cross was sending a solemn shudder of awe through their souls, like western breezes announcing with a still lingering shiver of death, yet full of joy, the morning of the resurrection to newness of life in the Spirit. Greeks imbued with the spirit of their nation needed specially to be brought to this standpoint, if ever they were to rejoice in Christ's salvation.¹ He complied with their request, and went in with them. When they sat down to supper, they felt that the position of head of the house, or Rabbi, was due to the mysterious stranger; they left it to Him to break the bread, to pronounce the usual blessing over it, and then to distribute it.² But just as He began—when He was handing to them the bread over which He had pronounced the blessing—their eyes were opened, and they knew Him.³ It was the same Man they had before heard praying as if entering into or coming out of heaven, and who had perhaps, besides, broken the bread with words, the divine and living tones of which they could not forget.⁴ A moment stood He before them in the full clearness of His being, Christ the Risen One, and then vanished out of their sight. But they were certain that it was He, and said one to another, Did not our heart burn within us, while He talked with us by

¹ See above, Book II. vi. 5.

² See Sepp, 654.

³ [It is an old supposition, and not so shallow as it may at first sight seem, that the pierced hands, shown as He brake the bread, identified the crucified and risen Redeemer.—Ed.]

⁴ According to Sepp (a. a. O.), Christ Himself here first dispensed the Lord's Supper under one form. But he has not reflected that Jesus' disciples let the bread be broken by a man of whose descent and dignity they knew nothing, and who consequently had not for them even the form of a legitimate priest. Besides, this spiritual meal, which was certainly a Lord's supper in the higher sense, forms the greatest contrast to the mass, the supper under one form.

the way, and while He opened to us the Scriptures? Thus they had both at the same time felt that burning of heart which only the word of Christ from the cross can produce—even that sacred glow which penetrates, consumes, and transforms the heart as an offering to God. With these words they rose up, and returned the same hour to Jerusalem. They had become evangelists of the resurrection, who could not rest until they had told the tidings to their mourning companions. It was a peculiar dispensation of providence which made them thus hasten by night as the first messengers of Christ from the heathen of the west to Jerusalem, to announce there the tidings of Christ's resurrection. How light their step going down the valley and up the other side, and then across the stony plain, till they reached the city, where they sought for the apostles, and found the eleven assembled, and other disciples with them! For the spirit of joy, faith, and hope was already beginning to display its power in assembling and uniting the disciples, whom the spirit of disconsolation and dejection had scattered. And now ensued one of the most glorious events in the Easter history; a high and real antiphony which God made. They were just about to tell the assembly that they had seen the Lord, when the assembled disciples met them, saying, 'The Lord hath risen indeed, and hath appeared to Simon!' They answered this joyous salutation by telling that Jesus had walked with them, and that He was known of them in breaking of bread.

Christ's appearance to Peter must have taken place before He showed Himself on the way to Emmaus. For the disciples in Jerusalem would have met, as their custom was, about the same hour in the evening as the two disciples arrived at Emmaus. But when Peter joined his friends about that time, he could tell them that Jesus had appeared to him. Thus the disciple most in need of comfort was the first to receive it. The appearing of Christ to him of itself implied his pardon. Our Lord's dealing with him must have been very intimate and mysterious, for nothing further is anywhere told of it; yet the fact is reckoned by Paul, 1 Cor. xv., among the chief revelations of the risen Saviour.¹

¹ It forms an antithesis, that among all who were called to the office of apostle, Christ appeared first to Peter and last to Paul; in the middle there was a special appearance to James.

At the same time we here learn, that after his fall Peter named himself, and was named in the Church, Simon, not Peter. He was like a priest who has laid aside his priestly robes because he has defiled them, or an officer who has given up his sword because he failed to maintain the dignity of a soldier. Jesus alone could restore his name of honour, Peter. He was now, by having seen the Lord, again received among the disciples, but not reinstated into his forfeited apostleship. But in his present disposition it was the main matter with him, and sufficient grace, that Christ had brought to him the salutation of peace.

NOTE.

The conjecture of Paulus, that Jesus was on the point of returning to Galilee when He joined the disciples going to Emmaus, but was induced to return to Jerusalem because He had learned from them the continued dejection of the disciples, has influenced even Röhr (*Palästina* 174) in determining the position of Emmaus. We have here a very spiritual geography as product of a very corporeal (material) apprehension of the Easter history.

SECTION IV.

THE FIRST APPEARANCE OF CHRIST IN THE CIRCLE OF THE APOSTLES ON THE FIRST SUNDAY EVENING.

(Mark xvi. 14 ; Luke xxiv. 36–44 ; John xx. 19–23.)

The two disciples who had hastened from Emmaus to tell the assembly of the apostles at Jerusalem that they had seen the risen Saviour, had not finished their account when Jesus suddenly stood in the midst of them, saying, Peace be unto you. This was the salutation which, shortly before His departure, He had promised His disciples on seeing them again. With this evening salutation the full light of the eternal Easter morning first arose upon them. It brought them the real peace of His resurrection. It was He, the Lord ; He had kept His promise by coming from the grave and the state of the dead to salute them.

But how had He returned into life? How had He come into their midst? The disciples well knew that He could not have entered by the door, since the doors were securely shut 'for fear of the Jews.' Thus they saw that somehow and somewhere He had in a wonderful manner found an entrance into their hall of assembly, notwithstanding the shut doors, if not by passing through them.¹ This circumstance served to increase the fear which His unexpected appearance from the other world caused them. Great terror seized the assembly, notwithstanding that it contained members who had already seen the Lord. Thus in the first instance the predominant feeling was that of those who were not yet able to believe His resurrection. The whole assembly was paralysed with terror, through that fear of spirits which, as often as the other world presents itself, proclaims its existence as a characteristic feeling of the human mind, which has not yet become thoroughly reconciled with the other world and God's rule in it. They thought the risen Saviour a spectre. What a moment was that in which the Lord and His disciples stood face to face—He in all the bliss of victory, they in all the unhappiness of dejection! His whole being was elevated with consciousness of life, with the joyful fruition of new and eternal life. He came to His disciples with cordial love and joy, with the full and happy consciousness of Comforter and Redeemer. They, on the contrary, felt dejection and doubt, fear of spirit and terror for spectres, in the presence of their Lord—the entire revulsion of their painful old-world feelings from the opening glory of the kingdom of heaven which now stood impersonated

¹ As many in ancient and in modern times have supposed. See Tholuck on *John*, 413. This author denies that a miraculous entrance of Jesus is here referred to; and adds, but even if this were the case, we may still conceive of a miraculous opening of the door, etc. This hypothesis is a fresh proof of the powerful influence imperceptibly exercised on the exposition of this passage by the common notion that the entrance to the house is by the door. The Lord must enter the house by the door either by miraculously passing through it when shut, or by miraculously opening it. And yet Gospel history tells of a paralytic who came in by the roof; and how much more must this and similar ways be free to Christ after His resurrection! See my treatise, *Worte der Abwehr* 109.—[Calvin says here, 'Sic igitur habendum est, Christum non sine miraculo ingressum esse, . . . interea tamen verum esse minime concedo . . . Christi corpus penetrasse per januas clausas.'—ED.]

before them. It was that moment of awe and pleasure in which the elect children of the Old Covenant saw the new world entering into this world, and became children of the New Covenant by becoming reconciled to the new world. We might almost think that the sufferings of Christ began again immediately after His resurrection; and so they did in a certain sense: not in Himself, for in Him distress was swallowed up in solemn joy, but in the hearts of His assembled disciples, in so far as these were already believing hearts.

Christ could see, in the dread of spectres which they exhibited on His appearance, the measure of the bliss to which they were now to be at once raised. But it was He Himself who had to effect their recovery from terror, and convince them of the reality of His resurrection. This He did by first of all upbraiding them for their unbelief and hardness of heart, because they believed not them who had first seen Him after He was risen. Even the blessed can upbraid, but their upbraiding comes with the tones of heavenly gentleness and peace, showing its heavenly nature in its working by love, in its power to break not the courage but the discouragement of the men of little faith. Christ's upbraiding was the reproving gleam of light which His very salutation of peace cast upon their hitherto dark state of mind and feeling. He then began to calm their fear of spirit, saying, 'Why are ye troubled?' It seemed strange and inappropriate to the Prince of blessed peace that His appearance should, instead of comforting them, spread terror in their midst. 'And wherefore,' continued He, 'do thoughts arise in your mind?'

He sees springing up in their hearts the mean and base thoughts of the melancholy despondency which cannot think it possible that He can have really returned from death to life. And now He directly meets their doubts, and condescends to prove to them the reality of His resurrection and new life. He shows them the element from this world in it; He shows them that He has a true body, perceptible to the touch and vision of this world. They knew quite well from the beginning that He would continue to live and would rise again beyond the grave; they also believed that He now stood before them as a spirit. But it was just this belief which caused their alarm, because they thought He stood there as a mere spirit, surrounded by all the terrors of

a supposed abstract existence as a spirit. But they could not comprehend and would not believe that He stood before them with a true body, and yet free as a spirit in His bodily movements; belonging to the other world, and yet endued with the powers and qualities of this world; belonging to this world, and yet possessing the attributes of the other, or rather as the perfected King of the great kingdom of God which exists in both. And so the risen Saviour condescended with the utmost lowliness to their faint-hearted condition. He asked them to behold His hands and feet, showing them that He was the very person who had been separated from them by the death of the cross. They ought to know Him by the prints of the nails on His hands and feet. He asked them even to handle Him, to examine closely, adding, 'A spirit hath not flesh and bones as ye see Me have.' He could not express Himself more strongly as to the full reality of His corporeity. It appears that they now listened to His invitations, and He showed them His hands and His feet. According to John, He showed them at the same time the wound in His side.

He thus showed them the print or marks of the old wounds of the old life in the light and brilliancy of the new. They could not now fail to believe that He was the same whom they had seen as their Lord hanging on the cross, the Man whose hands and feet were pierced. 'And yet,' says Luke, 'they believed not for joy,'—a remarkable expression of the deeper psychology, which, with many similar expressions, we owe to the most profound psychologist among the Evangelists. As their belief in the resurrection of Jesus tended to develop itself, their joy at this revelation of the new life was also evolved with such overquickness and strength, that it hindered the calm unfolding and completion of their belief itself. The glory of this new life seemed to them so superlative, that it always recurred to them as something beyond belief. The infinite greatness and heavenly glory of the Christian salvation always seem incredible to the poor, sinful, depressed child of man, whose Christian courage is hampered in a thousand ways. The best thing he can receive, he calls incredible; and the more unexpectedly God bestows His gifts upon him, the more they seem to him surpassing belief. In the midst of the reality of heaven, he could not at once recognise the truth of heaven; nay, the overpowering effect of

this reality makes this blissful state seem a dream to him. In the very presence of the light of his salvation he still needs time to collect himself, in order to enter with assurance into the fullness of joy which it brings; the very sight of its magnitude may for a time increase this difficulty, as his eye is unable at once to sustain its brightness. In this respect the early Church has become a type of Christendom. It can still, in a certain sense, be said of Christ's disciples, 'They believe not for joy.' The very pleasure which they feel in the heavenly blessings conferred by Christ often forms a hindrance to their appropriating the faith of the resurrection with deeper knowledge, firmer confidence, and purer devotedness. Thus the feelings of the disciples for a time rapidly alternated between the heavenly rapture at the resurrection, and the fear caused by deeming it incredible. Their feelings kept them, so to speak, suspended between heaven and hell. Above all things, they first need to have their feelings calmed; they must recover from their amazement; they must come to themselves. Jesus therefore gave them a second token of His appearance in the body which had no tendency to excite their feelings like the marks of the wounds on His hands and feet, but rather to calm them. He asked, saying, 'Have ye any meat? And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them.' This was a fresh proof that the new life of Christ was capable of performing the functions of life in this world.¹ And now He showed them how they might have been in two ways prepared for what they saw; namely, by what He had foretold them, and by the prophecies of the Scripture. 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me.' Here it is asserted in the most distinct manner possible, that the promises and

¹ Hase maintains, 271, 'But if Jesus took food in order to convince His disciples that He was no mere spirit, yet if this did not belong to the usual function of the state He was then in, it was a deception.' This can be maintained only by putting the alternative: Either a spectre, or a usual human life needing daily bread. But this alternative is false. If Christ in His new corporeity had the power of eating, He might exercise it to establish familiarity with His disciples, who needed food, without pledging Himself to the daily use of earthly food.

types of Christ's resurrection equally pervade every part of Scripture.

And now at last the Lord had filled His disciples with confidence in His new life. They were glad when they saw the Lord, says John. Their grief for His death, as well as their doubt of His resurrection, was overcome and removed. Christ's first salutation of peace had become a reality. And because they had not until now known, seen, and heard Him with settled minds, He repeated to them the salutation: Peace be unto you. So friends who meet after separation often salute one another a second time, when the first excitement is over, and when they can with calm and collected minds rejoice in mutual recognition. But this second 'Peace be unto you' was accompanied with a rich and glorious gift. The first had elevated them above the world, sin, distress, and death; the second opened to them the whole inheritance of the kingdom of heaven. After the salutation, He continues: 'As My Father hath sent Me, even so send I you.' This saying strongly expresses their redemption and preservation, and also their calling; it shows the certainty of their salvation, the greatness of their vocation and dignity, the sublimity of their life, the blessedness of their earthly career, and the glorious goal set before them. He then breathed on them, saying, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

This breathing upon them was certainly, in the first instance, a symbol of the Holy Ghost which He intended to bestow upon them. Wind is a general type of spirit; the breath of life in man is the manifestation of spirit in him, and therefore the symbol of his life. But the breath of Christ is the symbol of the Holy Spirit which animates Him. When He, as the Risen One, now breathes upon His disciples, this is not a mere emblem of His bestowing the Holy Ghost upon them. He lets them feel the warm breath of His new life, and thus gives them the last and liveliest proof of the corporeity of His new life. By breathing upon them, He completes in their hearts the certainty of His resurrection. But this is the completion of the preparation of their inner life for the reception of His Spirit, and consequently it is the beginning of the bestowal of the Spirit itself. As soon as the perfection of Christ's life was present to their

souls, it began to pass into them as spirit. We cannot doubt that the Lord here made a first gift of the Spirit to His disciples. It was not indeed the outpouring of His Spirit, not yet the endowment of the whole Church with all the fulness of the Spirit, but it was the real beginning of the promised sending of the Comforter—the pledge, precondition, and point of contact for the coming miracle of Pentecost. And this so much the more, as Christ's breath of life from the very beginning bore the Spirit from whose working His incarnation proceeded, and as after His resurrection it had become the breath of His eternal life.¹

With the glorious gift which He bestowed upon them, He announced again the glory of their calling. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This saying, it is clear, is closely related to that with which Christ had formerly bestowed on Peter the keys of the kingdom of heaven (Matt. xvi. 19). There is possibly a reference to Peter's fall in the fact, that Jesus now so expressly gave to all the disciples an authority which He had formerly committed to him in the first place. For although He had taken Peter into favour again, Peter was not yet restored to the apostleship. But in making this reference, we must not forget that even before His death Christ had given this jurisdiction to all the apostles together (Matt. xviii. 18); nay, that even from the very first it was not given to Peter in an exclusive sense, but as representative of the circle of the apostles. At the same time, it cannot be denied that Peter here received in the general the hope of reinstatement, since Jesus conferred the great gift on the whole circle of the assembled disciples, which included more than the apostles.²

¹ On the question, whether this breathing upon them is to be looked upon as a symbol of a future gift or one then imparted, see Tholuck, 415. Tholuck makes an unfounded objection against the supposition that the real imparting of the Spirit began here. He says the specific imparting of the Spirit is a consequence of His *δοξασμός*, and this begins with His sitting at the Father's right hand. Why should it not begin with His resurrection?

² Tholuck says, 415: 'This spiritual judgment is not an indefinite feeling, but attached to the rule of Christian faith and life; so far the *ius clavium* in the Church is a right of the clergy.' Should then the clergy alone have to decide upon the rule of Christian faith and life?

But there is still another distinction between the first bestowal of the power of the keys on the disciples and the present bestowal. Then it was chiefly promise, or the bestowal of a right which was only in future to be exercised; but now it is reality, spiritual ability, and heavenly power, in gradual development, which was completed at Pentecost. The apostles began to be a savour of life unto life for the receptive, and a savour of death unto death to the perverse and obdurate; for they began to live in Christ as children of His Spirit. His resurrection begins to be realized in their inward resurrection. How could He have announced that to them more strongly, and in a more comforting manner, than by the assurance that they would be manifest in all the world as the power of His resurrection?

NOTES.

1. 'Paul too speaks of this appearance. It is, according to him, the first which was vouchsafed to the Twelve. He calls them the Twelve, *τοὺς δώδεκα*, 1 Cor. xv. 5; as at Rome the college *septem virorum*, *decem virorum*, *centum virorum* was commonly called *septem viros*, *decemviros*, *centumviros*, although, through death or other cause, the number was not complete.'—Hug, 220. 'Hence, as according to John only ten apostles were present, the *ἐνδεκα* of Luke must as little be pressed as the *δώδεκα* of Paul, as in either case Judas must be left out of the reckoning.'—Strauss, ii. 601.

2. Tholuck (415) brings yet another objection against the supposition, that in the transaction between Christ and the apostles, John xx. 22, a real impartation of the Spirit took place, or that there was anything in it of essential importance for the apostles. He asks, Could Thomas, who was then absent, dispense with it without detriment? We may observe, in reply, that Thomas' absence matters least when a work of Christ's essential power, and not a symbolic act founding an outward legality, is in question. Thomas could by no means have been absent from an act of the latter kind. But if the Lord here performed a symbolic action, which was at the same time altogether a working of His power, an essential impartation of His Spirit, this impartation would redound to the benefit of the absent Thomas through the college of his companions; besides, he himself experienced the working of the same power, if not in

precisely the same form, the first time that Jesus showed Himself to him.

SECTION V.

THE SECOND APPEARANCE OF CHRIST IN THE CIRCLE OF THE APOSTLES ON THE SECOND SUNDAY : THOMAS.

(John xx. 26-31.)

Thomas called Didymus (the Twin), one of the Twelve, was absent when Jesus first showed Himself to the apostles. We have already learned to know him as a faithful man, but melancholy and irresolute.¹ To a man of this disposition, the test to which all the disciples were put by the death of Christ must have been a peculiar trial. The thought of the death of Jesus appears to have sunk his melancholy heart in a fathomless abyss of sorrow. This state of mind was doubtless the reason why he was absent at the first assembling of the disciples. The spirit of doubt, sorrow, and dejection distracts and isolates the soul. In those days Thomas went comfortless his solitary way. This is shown by the reply which he gave the disciples who told him, 'We have seen the Lord.' With the most rugged resoluteness, he said, 'Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.'

By this saying, Thomas has justly become the representative of the partial unbelief which often presents itself in various forms in the very midst of the life of faith; of that unbelief which from its connection with nobler motives may be called well-disposed, in contradistinction to the baser kind of unbelief.

Although it had now, through the most positive testimony of his companions, become his duty to accept, in their literal acceptation, the promises which Christ had given of His rising again on the third day, yet he would not receive them in their historical sense, though he might still take them in a spiritual sense, as the other disciples formerly did. He gave his companions a mortifying refusal of the belief due to them in this

¹ See II. iv. 13.

matter of history. And what was worse, and the most ambiguous symptom in his state, he laid down definite conditions—conditions which seemed to imply the most obstinate doubt, merging in the most wilful caprice, under which alone he would acknowledge the Lord Himself as the Risen One. It might in the meantime be very much a question, if Christ would reveal Himself under such conditions.

We see here again how fearfully the circle of the apostles was sifted by the period of the cross. All the disciples were put to flight outwardly and inwardly, and forsook their Lord; but the storm of temptation beat most violently on three: Judas goes down before it; Peter is rescued with difficulty; and Thomas, eight days after the resurrection, is still in great danger.

Yet Thomas was far from being so unbelieving as he appeared to be. This is proved by his being found, after eight days, in the company of those who believed in the resurrection. Had the resurrection-message of his friends been offensive to him, he would have avoided their society still more than he did eight days before. That he was really among them, tells of the spirit of hope which strongly, although unconsciously, animated him. He was not afraid of being convinced of the truth of their belief; but he wished, he hoped to be convinced of it. This is the distinctive mark between honest doubters and thorough-going unbelievers. The latter have always a practical motive in their breast, which acts as a repellant against the world of faith, and makes vain all testimonies for the truth. They therefore more and more avoid the opportunity of being convinced by these testimonies. They shun the company of believers, whose resurrection-joy is hateful to them. The former, on the contrary, have a principle within them which shows itself as an indissoluble bond of fellowship between them and the world of faith, and is always working as an attracting power. This principle leads them through all doubts of their understanding and heart into the centre of faith. They therefore become always more and more steadfast in adhering to the society of believers. This was the case with Thomas. Hence Christ could, without compromising His sovereignty, consent to his seemingly too stiff conditions. Thomas did not desire the Lord to visit him in solitude, he gave Him opportunity to meet with him in the church. In the affections of his suffering heart

he went longing and waiting for meeting with the Lord, while his proud and troubled but true and faithful mind, which would yield to no phantasmic illusion, was still uttering the strongest doubt.

‘After eight days,’ says the Evangelist, ‘again His disciples were within (ἔσω, within; in the accustomed place of meeting), ‘and Thomas was with them.’ If it be asked, how it came to pass that the Twelve still tarried at Jerusalem, although the Passover had ended on the previous Saturday, and although Jesus had commanded them to go to Galilee, Thomas’ state of mind is sufficient as a first answer. He was still without the conviction needed for his going to Galilee in joyous hope. And if an apostle, one of the eleven, was still without that conviction, how many might be found in the wider circle of disciples in whom also it was wanting! It was natural for these to linger a while before they could separate themselves from the scenes where Jesus had suffered, where they had once seen their Messianic hopes borne to the grave, and where they were now again beginning to awake from death, under the wonderful tidings of His resurrection, in which they thought they did not believe, while yet faith was already springing up in the depths of their life. But how could those disciples who were joyous in the faith abandon the weak in the faith, the loiterers, and by their inconsiderate disregard expose them to the danger of lapsing into unbelief among Christ’s enemies at Jerusalem?

Even had they wished to depart at the earliest opportunity, they could not have set out until the morning of this eighth day, for the day before was the Jewish Sabbath. The present, however, was the first Sunday after the great Sunday of the resurrection, on which the Lord had shown Himself to them; and it may easily be supposed that they already considered this day as their new Sabbath. The first Christians could not depart from Jerusalem, the place of their Lord’s crucifixion and glorification, on the first returning Easter Sunday of the Church. Even if they had not consciously resolved to solemnize this day, yet a secret and powerful feeling would have kept them from beginning their journey on it. But probably they had this day, with the presentiment of a speedy separation, once more met with their companions in the faith who abode in Jerusalem.

The doors were again shut as they were before, and the miracle of the former Sunday was renewed. Jesus stood suddenly in their midst with His well-known salutation, Peace be unto you. He then turned immediately to Thomas, saying, Reach hither thy finger and behold (examine) My hands, and reach hither thy hand and thrust it into My side; and be not faithless, but believing.

There can be no question raised about how Christ could know of the unbelieving expression of Thomas. We have seen that He had risen to superterrestrial, free life in glory. Hence follows, that He could, while invisible, draw near to the disciples. But in His words to Thomas we again recognise the spirit of solemn and heavenly joy. He consents to Thomas' demands with unclouded serenity, and thereby reveals again His condescension and love, and at the same time His pity, which well knows Thomas' need of comfort, and recognises the willingness to believe in his apparent unbelief. But by consenting to Thomas' very terms, He changed his proud and stiff demand into a confession of poverty and need. Thomas may use his finger and apply his hand, in order to pass from unbelief to faith. Thus the word of highest love, especially its concluding clause, Be not faithless, but believing, is at the same time a word of reproof and correction for the disciple. He must be made to feel it as a reproach, that he wished to handle before he believed.¹ At the same time this saying of Christ's enounces, that it is possible that the reality of the new life may be touched with the finger and grasped by the hand, without producing faith.

Our Lord's expression is like an ever-during, sorrowful-serene, irenic-ironic smile of His spirit, at all the marks of pusillanimity shown in the Church by little faith and inability to believe. Ay, use the finger and touch the mark of His wounds—the marks on His hands in His body the Church on earth; put your hand into the ever-bleeding, ever-healing scar of the wound in His side—His heart-wound, which is always anew inflicted on Him in His Church; and in order to be convinced of the truth and power of Christ's resurrection, feel, by

¹ [Christ 'repeats to him his own words, and calls him to his own conditions; which, to a man beginning to see his extravagance, is of all rebukes the severest.' Sherlock.—ED.]

this touching, the always new and ever-warm life in this mysterious body.

Thomas felt at once the certainty of the appearance of Christ, and the full heavenly power of His words of comfort and rebuke. Trembling with delight, he exclaimed, My Lord, and my God ! One must quite misunderstand the spirit which gave utterance to this exclamation,¹ if he can find in it a mere formula of astonishment. The exclamation was owing to the appearance of Christ to the eyes of Thomas in the brightness of His glory and Godhead. Thomas now knew everything at once—knew that Christ was living and standing before Him—that He was risen—that He was his Lord and his God—specially knew that He was his Lord and his God from His heavenly knowledge concerning his unbelieving words, from His heavenly pity for his poor weak heart, and from the divine certainty and power with which He translated him from a disconsolate and forlorn condition to the blessedness of belief.

Believing Thomas could not now think of realizing his request. In this we again recognise the honest doubter, as distinguished from the obdurate unbeliever. The latter would perhaps have applied his finger and his hand, and then kept silence, outwardly convinced ; but after a moment, he would again have discovered fresh evasions. Perhaps he would now refuse to acknowledge the sufficiency of the very proof he had desired, but would immediately propose new conditions of belief. Thomas, on the contrary, had sufficient proof in the visible and tangible appearance of the living Saviour. He recognised His spirit and life, and sought not to realize his foolish demand, of which he was now ashamed. Jesus sealed his faith with the words, ‘ Thomas, because thou hast seen Me, thou hast believed : blessed are they that have not seen, and yet have believed.’ He recognises his faith as true, and therefore blessed. The truth of his faith was shown by his not taking the last step, of examining the Lord’s body by handling it ; his blessedness manifested itself in his reverential glorifying of Christ. Yet Christ calls blessed above others those who believe although they have not seen Him, although they have not previously

¹ Like Theodore of Mopsuestia. See Lücke, ii. 800. [See a note upon this, and also on the Socinian interpretation of these words, in Lampe, iii. 708.—ED.]

received that degree of evidence of His resurrection. Not that He means to say that they who, like Thomas, first see and then believe, must continue less blessed. Paul attained to belief by seeing the Risen One; and who could have more joy in believing than he? But to see and then believe must always be considered an extraordinary case; the ordinary way is to proceed from faith to beholding. Only men who are by nature singularly honest and upright, are capable of arriving at belief in the first-mentioned way. Most of those who take this path, take it with such deceit of heart, that they can scarcely come to faith. And even the most upright continue unhappy, so long as they reject the call to faith because they have not yet seen the Lord, or have not yet, by the way of investigation, convinced themselves of the truth of the resurrection. Nay, even in the very act of outwardly beholding the glory of Christ Himself, they must at last exercise an effort of faith, inasmuch as they cannot see His glory with their bodily eyes alone. Thus blessed above them are those who come to faith as soon as the real grounds of faith and unmistakeable evidences of a blessed life are presented to them. Thus this saying of our Lord sets forth the eternal order, that man comes not to faith by beholding, but through faith to beholding; and also intimates the blessedness of those who take this order, and the great suffering and danger of those who partially reverse it. But our Lord's pronouncing those who follow the appointed order blessed, implies a reference to others in future who may not be willing to follow it.

His word is certainly to be considered as an abiding warning to those who will not believe because they see Him not. Thomas is set as a perpetual testimony precisely for those who doubt, with the resurrection, the whole truth of our Lord's life. He is in a special sense their apostle; he represents and sets forth their doubts, in so far as they are honest. He therefore stands as a perpetual guarantee, that Christ's disciples did not arrive at the certainty of His resurrection through easy faith or fanaticism, but in a spirit of cautious circumspection and partially as doubting inquirers.¹

Thomas, in this position, is a solemn sign for judgment on those who, in their investigations and inquiries, depart always

¹ As Leo the Great remarked regarding the doubts of the disciples, and of Thomas in particular. [*Dubitatum est ab illo, ne dubitetur a nobis.*']

further from the faith. But he is just as much the patron saint of all honest inquirers and doubters in the bosom of the Church and among her catechumens. The Inquisition, taken in its widest sense, is always to be considered as a gloomy and alien spirit in a church in which Thomas, with his stubborn doubts of the resurrection, was long and faithfully borne with and tolerated—in a church in which his sighs of disconsolateness were permitted to mingle with the expressions of joy at the resurrection.¹ The Inquisition seeks to convince the doubter, not by pointing to the marks of Christ's sufferings on its own body, but by inflicting painful and deadly wounds on him. As Paul, by his coming from seeing to believing, is set for a lasting sign to the Church, that one may attain to believing knowledge of Christ otherwise than by historical tradition and succession, though these be the usual means; nay, that Christ can turn even honourable opposition to His name into a kind of means of knowing Him; so Thomas went the same way in order to make known to the Church that the grace of Christ can transform even the path of doubt into a way of faith. But the main thing we should look at in the way he was led, is expressed by Christ's words, 'Blessed are they that have not seen, and yet have believed.' He recalls the refining, doubting, discouraged, faint-hearted spirits from their inward torturing thoughts, to simplicity of heart and divine courage begotten in their inmost soul, and thereby to faith.

With this narrative John concludes the statements which he designed to adduce as proofs of Christ's resurrection, and mediate as proofs that Jesus is the Christ, the Son of God. He does not speak of His miracles in general, but only of the proofs by which He showed Himself after His resurrection, which seem to him as a new kind of sign by which He made Himself known to His disciples as the Risen One.² He remarks, that there

¹ See above. Compare my work *über d. Geschicklichen Charakter*, etc., 131.

² Which He did ἐνώπιον τῶν μαθητῶν αὐτοῦ: comp. Lücke, ii. 802. Tholuck, on the contrary (419), refers this expression to the miracles of our Lord in general. He thinks that John could not have spoken of many other appearances of the risen Saviour. But why not, if he would consider one thing with another? Tholuck further asks, How should he have come to use σημεῖα ποιεῖν, referring to miraculous appearances? Just because it can be said that the miraculous was the most prominent element in the

were many other proofs of this kind, but that he had selected these, and arranged them according to their tendency to promote faith in Christ.

Yet he does not mean these to be the last communications which he gives from the life of the risen Saviour. But what he further adds no longer aims at proving the glory and divinity of Christ; it serves rather to exhibit His continued and lasting rule in the world.

NOTE.

Baur applies the words, Blessed are they that have not seen, and yet have believed, so as to attain the result, that one should not believe because of what takes place outwardly, but should be sure of what his faith contains in itself; and that everything outward is only a means for what is, in itself, certain, which means again nullifies itself.

SECTION VI.

THE THIRD APPEARANCE OF CHRIST IN THE CIRCLE OF THE APOSTLES. THE FIRST REVELATION IN GALILEE.

(John xxi.)

With the second revelation of our Lord in the circle of the apostles at Jerusalem, they had all become certain of His resurrection. They could now return to Galilee. The Lord designed to show Himself here to all His disciples as His brethren. But for this they had to wait some time. Then He first showed Himself to a small select circle. By the Sea of Galilee He met first His most intimate friends. And He showed Himself in a way which was so significant, that John could recognise in it the type of all His future rule over His people; and this induced him to give a lengthened account of the transaction, and to make it the conclusion of his Gospel.

appearances. But the supposition, that the Evangelist concludes his treatise here, is untenable, when we take, as was done (p. 10), a connected view of the whole series of similar retrospects by John.

There are evidently three different parts in this revelation. In the first, He shows Himself to all the disciples assembled here, giving them a blessed conclusion to their former means of living, and preparing for them a festive meal; in the second, He restores Peter to the apostolate; and, finally, in the third, He gives Peter and John a glance into their future, and portrays the future of His Church, as typified by their future life. Seven of His disciples were here: Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, James the Elder and John, the two sons of Zebedee, and two other disciples, who belonged, perhaps, to the wider circle of disciples, and therefore are not named.¹ They were, in all probability, in the former home of Peter and the sons of Zebedee by the sea-side, had entered into their former domestic relations, and were busied setting them in order, and making arrangements for breaking them up as required by the approaching separation. Then Peter suddenly declares his intention of putting to sea to fish, and the others join him in this proposal.

Thus they put to sea as they had been used to do. They seem to be again treading their old accustomed paths, after an interval in which they had passed through strange and wondrous experiences. They set out from the hearth which had formerly entertained them; the fishing-boat and nets are undoubtedly their own; and, of course, they make for what they think the best fishing ground. They go at the old accustomed time too, pushing off from shore in the evening, as skilled fishermen do.²

It had now been very possible, that the outward quiet and peace of former days, the pleasantness and repose of life in a village and amid the seclusion of the sea, the solemnity of nature, and the air of home by which they were surrounded, should awaken a melancholy remembrance in their souls. But they felt a new desire of home, even longing for their Lord, which allowed the old no longer to arise within them. Besides, from their experience, their former home enjoyments were for them no longer surrounded by an air of fascination. They had once more to experience as great a disappointment in their labours as ever they had done; so that it seemed as if they

¹ See Lücke, ii. 806.

² See Lücke, ii. 807.

had lost their skill as fishermen: the whole night they caught nothing.

In the morning twilight after that anxious night, they saw Jesus standing on the shore, but knew not that it was He. The man, whose form they dimly saw through the grey twilight, called to them, saying, 'Children,¹ have ye any meat?' They answered Him, No. The voice then cried, 'Cast the net on the right side of the ship, and ye shall find.' This instruction may have possibly awakened the remembrance of a former and similar experience (Luke v. 5), so that they could not refuse obedience to this mysterious man. They cast the net, and soon felt that they were not able to draw it for the multitude of fishes. After this experience, John scarcely needed to cast another glance of his eagle eye; then he said to Peter, It is the Lord. And with what wondrous quickness was Peter's character then displayed in its peculiarity! As soon as he heard that it was the Lord, he girt on his upper coat (for he was naked, had only his under-clothing on), and cast himself into the sea. Thus the strong and fervent disciple swam in haste to meet the Lord, while the others came afterwards in the ship (and they soon arrived, for they were only about two hundred cubits from the shore), dragging the net with the fishes. When they stepped on shore, they must have seen that preparations for the morning meal were already arranged. They saw a fire of coals, and fish laid thereon, and bread.

Whence came these preparations? These coals, this fire; these fishes, this bread? Even the glorified Redeemer does not work without means in things of this world. And so He must have procured them mediately in some way. And how easy was this for Him by this sea, where the hearts of thousands of fishermen warmed at the sound of His name! But what is wonderful in this matter lies in the risen Saviour's kindling a fire, and preparing a morning meal of this world's food for His disciples. On the preceding occasion they entertained Him

¹ Παῖδες. 'Criticism' has thought that among others this is a suspicious mark for the genuineness of this chapter, that Jesus did not say τέκνα, as elsewhere in John. But this is not taking into account that Jesus speaks here as one unknown to His disciples, and therefore cannot speak to them in the language of familiarity. The labourers were addressed with the expression Παῖδες. See Lücke, ii. 807.

with food of this world ; He will now entertain them. This circumstance presents the Lord exercising an act of omnipotence, showing His power to rule in matters of this world, and displaying the greatest familiarity in His intercourse with His disciples in combination with the spiritual majesty of His providential care for them. And this makes His very appearance this time so eminently wonderful, that the exegete may be tempted to find here something that looks like ‘a very extraordinary miracle.’ When the disciples had stepped on shore, Jesus said to them, Bring of the fish which ye have now caught. Peter went on board, drew the net to land, full of great fishes. They were counted, and found to amount to a hundred and fifty-three. The critic is astonished that the Evangelist kept count of the number. This statement must, he thinks, be fabulous (Strauss, i. 567). But the critic may well be asked, Do you not recognise here the characteristic mark of a narrator who must have been at one time a fisherman ? As an old sportsman hardly forgets the number of the branches on the antlers of the stag he has last killed ; as an old soldier remembers exactly the circumstances of the last battle in which he was engaged ; so John, the former fisherman, noted carefully, and never forgot again, the number of fishes caught in the last miraculous draught of fishes. He thinks it well worth the trouble to write down the number, because the swarm of large fishes is vividly present to his mind, and because he has retained the definite indication of the great and miraculous favour conferred upon them at the close of their career as fishermen. The circumstance also, that the net did not break with this great draught of fishes, seemed to him worthy of remark. This could not be exactly miraculous, but it was wonderful : as one of the features of the prosperity and success which the Lord conferred upon them, it pertained to the aggregate of that morning, full of blessing, produced by Christ’s drawing near to them after such an anxious night. Sufficient provision, then, was made for the meal of which they were to partake. Next followed our Lord’s invitation : Come and dine. And they sat down and ate with Him familiarly, as in former days when dwelling with Him by the shore of that same sea. Still a peculiar and mysterious spirit shed its influence over this assembly. Something supernatural must have shone forth from Jesus, distinguishing His present

from His former appearance. Hence the Evangelist can make the observation, 'None of the disciples durst ask Him, Who art Thou?' This implies something strange and mysterious—a majesty in Christ, which filled His disciples with reverential awe, and repressed every expression of familiarity on their part. And yet they did not feel themselves estranged from the Lord by this peculiarity in His being. They knew with perfect certainty that it was He, and in this certainty they were perfectly joyful: they knew, says John, that it was the Lord. Jesus then came, broke the bread, and gave it to them; and fish likewise. As in former days, He exercised among them the office of father of the family; an act kindly reminding them of the past, and full of promise for the future. This was the third time, says John, 'that Jesus showed Himself to His disciples, after that He was risen from the dead.' Manifestly the apostle reckons here only the appearances of our Lord in the circle of the apostles, to this circle as a whole, or as represented by a considerable number of its members. By this observation he interposes a pause between what follows and the fact last mentioned, which pause we cannot and must not overlook.

After they had dined, the Lord turned to Peter—the disciple who had fallen and been raised up again—with the question, Simon, son of Jonas, lovest thou Me more than these love Me? Peter answered, Yea, Lord, Thou knowest that I love Thee! Jesus replied, Feed My lambs. Peter seemed now to be fully restored to his calling. The Lord had, by His question, not only humbled, but also proved him. He had questioned his love, and at the same time reprovingly alluded to his former presumption, with which he had affirmed that he really loved Him more than the others did, declaring, Although all men shall be offended because of Thee, yet will I never be offended. But Peter bent in silence under the humiliation; he stood the test well, simply appealing to the fact that Jesus well knew that he loved Him, without entering upon the collateral question, Whether he loved Him more than the others. He chose an expression, moreover, which presented his love rather in the character of hearty affection than of enduring devotedness. Then the Lord again committed to him the charge of feeding His lambs.

But how surprised Peter must have been when Jesus asked him the second time, Simon, son of Jonas, lovest thou Me?

This went further than the former question, Lovest thou Me more than these? He now asks simply and solely, Lovest thou Me? Hast thou love for Me? is now the question. And this He asked in solemn tone, with the same appellation, Simon, son of Jonas. The disciple must now have felt that our Lord by this significant repetition withheld the name of Peter from him, and designated him as the son of Jonas, as him who had shown himself to be a weak and sinful child of man, flesh born of the flesh, but not a child of His Spirit. However much uneasiness this second question may have caused him, yet he could again appeal with confidence to Christ's knowledge: Yea, Lord, Thou knowest that I love Thee. Jesus then a second time invested him with the same charge, using the stronger expression, Feed My sheep. The first time He committed to him the care of His lambs; the second, He appointed him to be the shepherd and leader of His sheep,—not only for their nourishment and support, but also for leading the flock—not only for guiding the babes and sucklings, but also those of riper age.

Peter's restoration now seemed complete when Jesus once more reiterated the question, Simon, son of Jonas, lovest thou Me?¹ He now questions the disciple's love even in the more modest form in which Peter had assured Him of it, as if He had meant to ask, Dost thou really hold Me to be precious as thou sayest? Then was Peter grieved. Well did he understand that the thrice-repeated question had a very serious import. Jesus doubtless meant to remind him of his thrice-repeated denial and falling from his love, of the loss of his apostolic office and prerogative, and the weakness of his heart, from which had proceeded this great transgression of his life. But as the disciple had bitterly repented of his fall, and deeply humbled himself under Christ's words of reproof, so he was now certain of his sentiments towards the Lord, and could with an asseveration appeal confidently to His divine knowledge of the heart: Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus

¹ The first two times He asks him, ἀγαπᾷς με (the first time with the addition of πλεῖον τούτων); the third time, φιλεῖς με;—[The distinction between these two words is fully discussed and applied to this passage by Tittmann, *Synonyms of the New Test.* i. 90 (Clark's Tr.), and by Trench, *Synonyms of N. T.*, 5th Ed., p. 48.—ED.]

could not refuse this appeal to His knowledge of the heart, and said comfortingly to him, Feed My sheep.

How tenderly did He thus pronounce judgment on Peter's former life; and yet with a spiritual power which must have penetrated to the very heart of the disciple! These questions expressed the greatest tenderness, and yet, at the same time, all the awful majesty of Christ's divine severity. How deeply moved must Peter have been by the thrice-repeated appellation, the question three times put with a lowering of the demand at each time, and doubtless by the very pauses which intervened! But as much must he have been comforted by the threefold restoration to his office.

The confidential disciples of Jesus needed this treatment. It was necessary for them to see how Christ humbled the disciple at his fall, and again received him after he gave proof of faith. Peter himself needed it yet more. Not until now had he again a free conscience, and confidence of the renewal of his apostolic vocation.

He doubtless regarded this act of our Lord, by which He again received him into the circle of the apostles, as an infinite favour, without its occurring to his mind that Jesus designed to invest him, above the other apostles, with special legal prerogatives to be legally inherited by successors.¹

Peter's restoration shows us the main matter in Christian life, especially in the vocation of ministers of the Gospel. Lovest thou Me? Such is the first, second, and third question. Love to Jesus is the very soul of the office of His messengers, the fundamental condition of their worth and blessing.

By this restoration of Peter the Lord re-established, or rather founded, the power of the circle of the disciples. So long as Jesus had not formally restored this man, who formed the strongest link in the apostolic chain, and served as the rallying point for the whole band, all the disciples could not but be paralysed and weakened by the uncertainty concerning his call. The new assurance, again, which he received, restored the former connection, and renewed the feeling of power in the whole circle of the apostles. Nay, the complete reconciliation of this apostle formed the conclusion of the reconciliation of the others also. In their inward state of mind they had fallen as Peter fell, and so now they had

¹ As latterly Sepp has with great parade laboured to show again, iii. 672.

inwardly to share the judgment on him, but they thereby became partakers of his new confidence.

And now begins the last mysterious act in our Lord's dealing at this time with His disciples. He first opens to Peter a view into his future, and that with a reference to his past. 'Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.' The Evangelist explains to us the meaning of these mysterious words : 'This spake He, signifying by what death he should glorify God.'

When Jesus speaks here of Peter in his youth, He refers doubtless to the strong self-reliance with which he formerly went his way. He then girded himself, formed his resolutions according to the voice of his own feelings, and went whither he would, the way of his own will and choice. True, he did not always act thus, or he would never have become a disciple of Jesus. But he was originally accustomed to act thus, according to his old nature, as Simon the son of Jonas ; and so he acted again, when, in his denial of Christ, he fled from the path of His sufferings. When Jesus tells him as a contrast to this fact, that he would become old and stretch forth his hands, it is, from the connection, a promise that self-will shall die in him. This is declared with the greatest force in the expression, that he would stretch forth his hands. This cannot contain an allusion to his death by crucifixion, for it is added, 'Another shall gird thee, and carry thee whither thou wouldest not.' The stretching forth of his hands upon the cross is first expressed by the words, 'He shall carry thee whither thou wouldest not.' According to the exposition hinted at,¹ the idea that Peter would die the death of a martyr would have been twice expressed ; on the contrary, the previous idea, that in future he would no longer walk in self-will, but in surrender to God, would not have been expressed at all. But the Lord must have expressed this idea, and He did express it by the words, 'Thou shalt stretch forth thy hands.' As an old man is dead to the world in a natural sense, so shall Peter be dead in a spiritual sense. And as a decrepit old man who needs help, must stretch forth his hands to let himself be clothed, girded, and led, so shall Peter hereafter stand free from

¹ See Lücke, ii. 817, doubtful ; more distinctly, Tholuck, 425.

sinful self-reliance in the spirit of most decided and devoted surrender to his Lord. And then the Lord will gird him, determine his will, decide his destiny, and lead him whither he would not—to an issue which the will of his old life had most formally gainsaid (Matt. xvi. 22), from which even yet his expectation recoils, and from which his nature would possibly recoil to the end—his nature, we say, but not his spirit. The words of our Lord evidently contain a hidden prophecy respecting Peter's martyr-death. But when the Evangelist was writing down these words, that prophecy had already passed into fulfilment. Peter, by his death on the cross at Rome, had glorified God. By this expression the death of martyrs was usually denoted.¹

After the Lord had in these words told Peter how his life would end, He said to him, 'Follow Me.' After the disclosure made, that saying, 'Follow Me,' must have filled the disciple with a peculiar awe and dread. It was as if Jesus had now called him with the voice of a spirit, saying, 'Come with Me, follow Me into My new home beyond the grave.' Peter had rightly felt the dread summons of death in Christ's voice. But he did not yet at once understand that Jesus was calling him to follow Him cheerfully, at a future time, through the death of the cross. He rather thought that Jesus designed to make him even now, in some lonely place, familiar with the terrors of the transition into the world beyond the grave. For, with the words, 'Follow Me,' our Lord seems to have moved away from the circle of the disciples. We learn by implication from John, how He walked away, how Peter went after Him, and how also John himself rose up to follow Him. Peter must have really thought that he ought now to follow the Lord to be initiated into the awful mystery of the transition into the world beyond the grave. With this idea he followed Christ, without knowing what stood before him, and thereby expiated, in so far as his outward walk was concerned, his former attempt to turn our Lord from His course. But it seemed strange to see John also following, and he asked, 'Lord, and what shall this man do?' He supposed that John's following was a mistake. He therefore wished to know what was appointed for this disciple. His wish arose certainly from no feeling of jealousy, nor from any conscious desire of receiving a definite explanation regarding John's

¹ See Lücke, ii. 818.

future, but from compassion, which perhaps would spare John a grave experience, such as he thought was designed for himself alone.

But John may here with propriety remind us, in his gentle manner, that it was he who leaned on Jesus' breast at the last supper, and said, 'Lord, who is he that betrayeth Thee?' He understood our Lord's word to Peter better than Peter himself, and knew well that it did not refer to outward and instantaneous following of Christ.

Our Lord's reply to Peter confirmed this view: 'If I will that he tarry till I come, what is that to thee? follow thou Me.' He said this evidently in strictest connection with the first command, 'Follow Me.' Thus what He said concerning John serves to explain what He had said regarding Peter, inasmuch as it delineated the future of John, exhibiting it in distinct contrast to that of Peter. Jesus pronounced His decision regarding John conditionally indeed, yet assuredly not with the intention of making it appear as uncertain, but to make the inquiring disciple feel that he must not let himself be deceived concerning the cross at the end of his life, by the different manner in which John might depart, but that he must leave Him, the Lord, alone to decide upon the pilgrimage of himself and his fellow-disciple.

So we may understand our Lord's saying concerning the future of John thus: 'I will that he tarry till I come!' That is, he shall not follow Me in the same sense as thou, by the way of death on the cross, but shall remain on earth till I come Myself to take him home (by natural death).

This also explains what He had said regarding the future of Peter: he shall follow the Lord in his life, and especially at its close; he shall glorify Him by dying a martyr's death, and for this he shall henceforth hold himself in readiness. Our Lord's expression regarding John was doubtless kept dark intentionally; for the two disciples should know their future course, not in sharp historic definiteness, but in the form of presentiment, in the twilight of an obscure prophecy growing gradually clearer. Our Lord's saying regarding John might therefore be misunderstood afterwards among believers. The expression, 'Until I come,' was referred to His return to raise the dead; and the inference was drawn, that John was not to die, that he was to

live on earth until Christ's return. And so this saying went abroad among the brethren, that that disciple should not die. The Evangelist found himself obliged to repeat in his Gospel the correction which he had doubtless given orally often enough, remarking, 'Yet Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee?' Even the Evangelist himself gives no explanation of Christ's mysterious saying, but, enlightened by humility, he rejects the untenable interpretation which had spread among the disciples, that Christ's saying might retain its full value.¹

It is very characteristic that John concludes his Gospel with a word well fitted to dispel from our minds vain-glorious myths regarding his own person, and to exhibit himself simply in the glory which the light of Christ's word gives him. It is certainly himself who concluded his account with the words: 'This is the disciple who testifieth of these things, and wrote these things.' The supplement may have been added by a member of the presbytery of the Ephesian church,² namely, the words: 'And we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.'³

This conclusion of the Gospel points distinctly to the infinite

¹ How can any one call this verbal quibbling (as A. Schweizer, 57), if we hold that verbal quibbling consists in attaching incompatible meanings to different expressions, while the thoughts of these different expressions are the same! John restores here the real thought of Christ, which is very essentially different from the supposed thought attributed to Him by the brethren.

² See Tholuck, p. 45.

³ The writer of these lines distinguishes between himself (*οἶμαι*) and the others who know (*οἶδαντες*), and in whose name he speaks. But what he says of the fulness of the manifestations of Jesus, and of the books which might be written concerning them, is not so wonderful as has been thought. A scholar of John's knew the facts of the life of Jesus not merely according to their outside: he knew their inward richness, he knew that every single fact in its ideality embraced the whole world. Hence he could express the conviction, that a detailed exhibition of the life of Jesus would necessitate a multitude of writings which the world could not contain; in other words, it would be impossible. We may find in these words the presentiment expressed, that in the course of centuries the mass of christological writings would really swell to a world of books.

ideal which is contained in all the manifestations of the life of Jesus. This symbolical character presents itself in every part of the Gospel, but comes out most clearly at its close. This has been long understood, and hence an allegorical signification has been specially attributed to the last chapter.¹ And however one-sided the old view is, which attributes an allegorical sense to these communications, yet we must allow that it is a presentiment of the fact, that the Evangelist imparts to us here individual facts of Gospel history which symbolize Christ's whole future government of His Church.

We have here a view of the way in which Christ glorified continues to act towards His Church, as she is represented by the seven disciples. His Church wrestles with the troubles of this world upon the sea of life; but she bears in her heart His word, His life, and the remembrance of Him as her morning star, and the Lord stands on the shore of heaven and casts a helping glance at her. In the morning twilight, after the privations of the toilsome night of earth, she sees Him standing there and hears His morning salutation. At His word she casts out the net, and gains the richest blessing not only in temporal things, but much more in those that are spiritual. And now she recognises Him and exerts all her powers to meet Him. As soon as she lands on His shore, she finds that He has prepared already the wondrous meal of an eternal refreshment for her. And the best and brightest feature of that reunion with the Lord is, that He has no occasion to employ special means to make them recognise Him, and they do not need to ask, Who art Thou? The living intercourse of believers with Christ in the new world is thus assumed to be a continuation of their intercourse with Him here. And this reveals the beautiful truth, that Christ in His exaltation was never separated by a great gulf from His saints in their state on earth. Fundamentally both regions were one; in their inmost life, believers were always united with the Lord. But there lies a special glorification of their life in this, that they are to augment, by their draught of fishes here, the banquet of eternal bliss which He has prepared for them.

We have next unfolded to view the two most essential characteristics of Christ's administration of the Church on earth, as

¹ See Lücke, ii. 812; Olshausen, iv. 307.

shown in Peter and John as contrasted types of the Church. We see how Peter, as representative of the rulers of the visible Church, was again restored to his office. The leaders of the visible Church have to endure a great contest with the flesh and blood of their natural descent. The Lord must thrice put to them the question, 'Lovest thou Me?' ever reminding them of their great unfaithfulness and triple fall, and they must thrice give Him the assurance that they love Him. He always presses them more and more closely with His searching and reproving question which apparently doubts their love. He first commits to them only the charge of caring for the young of the flock;¹ next, that of tending those of riper years;² and finally, He confides in their ability to feed even those of riper years with the nourishment of His Spirit according to their need.³ We see here three grades of ecclesiastical rule clearly distinguished. First, the missionary labour of Christ's servants among young and growing Christians; then, their pædagogico-political guidance of the Church grown to a state of manhood; and finally, the work of their mature life, when they are able to offer the true spiritual nourishment to Christians arrived at manhood. The more the Church becomes visible the more she is inclined, under the influence of a refined lust of the world, to forsake the path of Christ's sufferings in order to enter upon that of outward dominion. She girds herself in her youthful feelings, and walks whither she will. She forsakes the paths of the Spirit of Christ, and wanders astray in the ways of worldly ambition and power. But Christ's Spirit still keeps her under discipline. The Church grows old, her best servants begin to renounce the world and to devote themselves to the Lord, willing to endure suffering. The first blossoms of this willingness appear in the early Christian martyrs; its full ripeness is shown towards the close of the world's course in a Church of true confessors of Christ, who overcome the world through great sufferings. But the general and main characteristic of the visible Church is, that she follows the Lord on the outward way and to the outward death of the cross. And this is one form of Christ's administration of the Church by the presence of His Spirit in her.

¹ Βόσκει τὰ ἀρνία μου.

² Ποίμαινε τὰ πρόβατά μου.

³ Βόσκει τὰ πρόβατά μου.

But there is a Johannean type of the Church distinctly different from this Petrine type. It represents the Church in her quiet depth, in eagle-like soaring above the world, in her spiritual calmness and angel-like concealment as she passes in the silence of her inner life through the deepest sufferings of Christ, and as she withdraws herself from the outward persecutions of the rude world, not by unfaithfulness and fleeing from suffering, but through the heavenly delicacy of her nature. The disciple whom Jesus loved lucidly exhibits to us this type of the Church in his patriarchal life on earth, prolonged without suffering to a great age, until the Lord comes, so that it is said of him, 'He shall not die.' The deep inner essence of the Church, considered on her human side, is just this Johannean Christian spirit, which the eye of the world does not discover while it passes spirit-like through its streets—which the thunderbolts of the world do not approach, because it is sunk in holy quiet and concealment in contemplation of the Lord. How strikingly does tradition set forth the power and prevalence of this spirit when it relates, that John caused a grave to be dug for himself during his lifetime; was laid in it apparently deceased; but his death was only a slumber, for the earth which covered him was gently moved by his breathing!¹ In reality, the old world is moved continually by the breath of the Johannean Christian spirit, which appears to lie in the grave only because it works in the concealed depth of all noble and elect Christian hearts, and waits for the coming of the Lord while secretly preparing the way for Him. This symbolic power which lies in the patriarchal life and death of John has, notwithstanding his own explanation, preserved the saying of the brethren, that that disciple continues to live.

We are not told how the Lord dealt further with the two disciples who followed Him away from all others. But it is very probable that it was through them that He appointed the meeting in which He designed to greet and take leave of the whole body of Galilean disciples.

NOTES.

1. According to Strauss (601), the handling of Christ's body, 'which John says took place at the appearance after eight days,

¹ See Tholuck, 427.

and the eating of broiled fish which John has at the still later appearance in Galilee,' have been misplaced by Luke among the occurrences at His appearance in Jerusalem, on the day of the resurrection. As if the touching of Christ's body (which, besides, does not appear to have been done by Thomas at the time referred to) and the eating of the broiled fish could not have occurred more than once! Moreover, Strauss supposes that the fifth appearance, which Paul mentions 1 Cor. xv. 7, is identical with the third, which John mentions. That supposition is entirely groundless; he thinks fit, however, to hold to it without further proof, and then argues against the identity of the fourth (he should have said *third*) appearance mentioned by Paul—that, namely, to the five hundred disciples—with that in Galilee mentioned by Matthew. He says, 'Jesus and the Twelve must thus have gone to Galilee and met upon the mountain after those first manifestations at Jerusalem, then returned again to Jerusalem, where Jesus showed Himself to Thomas, then back again to Galilee, where He appeared at the side of the lake, and finally returned to Jerusalem for the ascension.' 'Very well imagined,' observes Hug, 'to introduce complete confusion into the course of the events.' This piece of 'natural magic' is certainly one of Strauss's theatrical performances in this way; of which, however, many more might be collected. A special example of these masterpieces of magical celerity, is his showing that the narrative of the occurrence at the Sea of Tiberias is a secondary conglomerate from Peter's walking on the sea and his miraculous draught of fishes.

2. It may be inferred that the appearance of Jesus to the seven disciples preceded His showing Himself to the wider circle of Galilean disciples, because the latter presupposes an earlier manifestation in Galilee. For it is said in Matthew, xxviii. 16, that the believers had assembled on a mountain where Jesus had appointed them. Now, since no such definite instruction was contained in the intimations given to the women in Judea, it must be assumed that the Lord first commissioned the apostles in Galilee to assemble the disciples on a certain mountain. And as there is no mention of a third revelation of Jesus in Galilee, we may presume that Jesus gave this commission to the two apostles, who accompanied Him for a little after He took leave of the seven. Moreover the revelation by the sea tells by its

tone that it is a new and unexpected manifestation of Christ, after a lengthened interruption of intercourse. But we must specially observe that John could not call this manifestation by the sea the third, if the manifestation to the wider circle of the disciples in Galilee preceded it (see Ebrard, 463). For John xxi. 14 reckons only the appearances of Jesus to a company of disciples, omitting His appearances to individuals. As to the relation of this appearance of Jesus to those mentioned 1 Cor. xv., Paul evidently blends the second and third appearance of Jesus to the apostles with the first.

3. The reason why I assume that the words, John xxi. 24, *οὗτος ἐστίν*, etc., down to *καὶ ὁ γράψας ταῦτα*, should be ascribed to the Evangelist himself, lies in the fact already referred to, that the Evangelist always concludes a section of his Gospel by a retrospect or a general testimony. The greater number of these retrospects have been given already. It is worthy of remark, that even the prologue concludes in the same way, chap. i. 16-18.

4. On the relation of chap. xxi. of John to the whole of his Gospel, and especially on its genuineness, see Book I. 198. Comp. Tholuck, 420; Credner's *Einleitung in's neue Testament* I. i. 232.

SECTION VII.

JESUS SHOWING HIMSELF TO HIS DISCIPLES ON THE MOUNTAIN IN GALILEE. HIS TAKING LEAVE OF THE WIDER CIRCLE OF THE DISCIPLES.

(Matt. xxviii. 16-20; Mark xvi. 15-18; Luke xxiv. 45-49. Comp. 1 Cor. xv. 6.)

Thus the meeting in Galilee was prepared, which the Lord had caused to be announced to the larger circle of His disciples on the first Easter morning, and the longed-for hour at last came, in which He showed Himself to all those at once who had made the pilgrimage to Galilee in the hope of meeting Him. This revelation was so significant, that Matthew could consider it as the most solemn revelation of the Lord to His people, and

so close his Gospel with an account of it. He omits all the appearances in Judea after the first appearance to the women. He hastens onward to relate what he considered the highest expression of the Lord's glory—His revelation to the assembled brethren. The eleven apostles went back to Galilee, to the mountain where Jesus had appointed them, and there He met them.

We can affirm with confidence, that this was the same manifestation of Jesus as that of which Paul relates (1 Cor. xv. 6), that it took place in the presence of more than five hundred brethren, the greater number of whom were alive at the time he wrote. The following are our grounds for believing so: As Jesus had before appointed that the distinctive meeting with His Church should take place in Galilee, and we know of no greater assemblage He met with there than that of the more than five hundred brethren referred to by Paul, that meeting must have taken place in Galilee. But due preparations must have been made for it, for such a large number of disciples would not easily meet together without a distinct arrangement. And if an arrangement was made, a lonely place would certainly be selected for assembling in; for the manifestation of Christ glorified to His Church tolerated no profane person, whether as member or spectator. But even before this, Christ was accustomed to hold such meetings of His more attached disciples in retired districts—‘upon the mountain.’ All this exactly suits the character of that assembling of the eleven which Matthew mentions. They went to the mountain where Jesus had appointed them. Then Christ's manifestation of Himself to the wider circle of the disciples, as it was not to be repeated, necessarily assumed a very solemn character; on the one hand, that of a meeting after separation, and on the other, that of a farewell. These characteristics appear very prominently in the meeting described by Matthew. At our Lord's appearance, His disciples fall down and worship Him; which was at least not always done at His earlier and more familiar appearances, and the words which He speaks to the disciples are such as must be considered words of farewell. If it be objected, that Matthew names only the eleven disciples, without mentioning that others were present at the meeting described by him, we must remember that the eleven were the leaders of the disciples who were commanded to go to Galilee, and therefore special mention of them does not exclude the idea

of more being assembled with them. Matthew had a special reason for naming them alone, as he desired above all things to represent the last commission which the apostles received from the Lord in its theocratic form. Among things already referred to, the description which he gives of Christ greeting them, ver. 17, shows that he was aware that a larger circle of disciples were present.¹

The mountain on which the Church of Christ assembled is not named. But we must here remember that tradition has pointed out Mount Tabor as the mountain on which the transfiguration took place. We have seen that tradition was wrong in making Mount Tabor the place of His first glorification. Must it thence follow that that tradition is entirely unfounded? How easily in course of time could what was said of the second glorification of Christ before the eyes of His Church, in announcing His resurrection, be confounded with the narrative of His first glorification, especially when after a time His resurrection was not called His glorification so often as at first! How well suited, besides, was Mount Tabor for the purpose of assembling the Galilean disciples to solemnize their first Easter festivity! That the mountain was then inhabited, speaks against such a scene as the first glorification having taken place on it, but says nothing against its being appointed for the place where a large number of Christians should assemble. Only a few of the inhabitants of the mountain might be present; and we can imagine various ways in which the assembly of Christians might be so situated as to suffer not the slightest interruption, while the sublime summit seemed quite adapted for serving as the temple of the assembled Easter Church, waiting for her Lord's appearing.²

As to the persons composing the assembly, it is certain they were mainly Galilean disciples; but after the instruction which our Lord had given to His followers, it might be very possible that many of His disciples from Judea and Perea also joined the procession which set out from Jerusalem to Galilee. The effect which Jesus' appearance produced on this assembly was quite extraordinary. As soon as they saw Him, most of them

¹ His account of the Sermon on the Mount also shows that Matthew did not always describe exactly the circles surrounding our Lord.

² Comp. Sepp, iii. 694.

worshipped Him with respectful reverence. In some, however, there arose a contradiction against this full measure of New Testament reverence given to the God-man.¹ The first elements of the Ebionite feeling, which was afterwards developed in the Church of the Jewish Christians, seem to announce themselves here.

But Christ confirmed the truth of the feeling of a blessed sensation in the Church at seeing Him: He came unto them, and said, 'All power is given unto Me in heaven and in earth.' Without doubt He now gave those here assembled more definite explanations regarding the foundation upon which the kingdom of His power and glory rested. He also explained to them (Luke ver. 45) the necessity and signification of His sufferings, which explanation they needed above all things. He had first to remove from His assembled followers the last shadow of offence at His cross, by opening their understanding, that they might understand the Scripture concerning the suffering Messiah. He next showed them how the glory of His resurrection was founded on His sufferings, and how the salvation of the world was accomplished by His death and resurrection. He then (Luke ver. 47) announced to them that repentance and forgiveness of sins might and should be preached in His name among all nations. But this proclamation of salvation must begin at Jerusalem; it had to form there a home and centre for the Church of His salvation, and thence to spread abroad into the whole world.

Thus the revelation of His glory was unfolded to the spiritual vision of His hearers from the dark but divine mystery of the cross: from it proceeded the certainty of reconciliation for all the world; and in the realization of that reconciliation they saw the realization and unveiling of the kingdom of His infinite power which was given to Him over heaven and earth. But it denoted also the quiet, gentle, divine-human, and spiritual character of the power whereby He would spread His kingdom through heaven and earth.

And now they had to learn fully that they were to stand

¹ I refer the *οἱ δὲ ἐδίστασαν* to what immediately precedes—the observation that the assembled disciples fell down before the Lord. Consequently it does not express doubt of the resurrection of Christ, or doubt of the identity of Him who appeared here with the Risen One, but doubt of the propriety of such unbounded reverence for Jesus.

before Him in His glorious power, not as strangers, not as servants, not as childish, gazing wonderers, but that they were called as His trusted friends and members of His kingdom to extend His kingdom. He now showed them their calling as disciples in a new form by declaring to them, 'Ye are witnesses of these things.' They were to consider themselves thenceforth witnesses of His death and His resurrection, of the judgment and reconciliation of the world in His victory, and of His divine and royal power.

Finally, He repeated to them the promise of His Holy Spirit, which He designated as the promise of His Father. He signified to them that they should receive this power in Jerusalem,¹ that they should not begin to act openly as His witnesses before being endued with it, that they should wait quietly and patiently until they should be penetrated and borne onwards by the blessed certainty that they had been endued with power from on high. Then they should arise and go forth to all the world, and preach. He now announced their mission in solemn terms, which have become an everlasting royal mandate of Christ for all His disciples in all ages. 'Go and teach all nations' (make them disciples)! And how are they to do this? First, by baptizing their novices in the name of the Father, and of the Son, and of the Holy Ghost; next, by teaching them to observe all things whatsoever Christ had commanded them.

The first general instruction comprehended the whole. It expresses their whole calling as it is exhibited in the living unity of all His instructions.² But the Lord shows in His further instructions how this first general command (the *μαθητεύειν*) branches out into two functions.³ The first is chiefly

¹ It was very necessary that the Lord should now make this distinct announcement to the whole Church, that as many of the members as possible might make ready for returning to Jerusalem before Pentecost. This did not exclude later and more definite injunctions of the same kind.

² *Πορευθέντες μαθητεύσατε.*

³ The construction is the following: *πορευθέντες μαθητεύσατε*, etc.: 1. *βαπτίζοντες*, etc.; 2. *διδάσκοντες*, etc. Compare Olshausen, iv. 296. Olshausen rightly remarks, that the construction does not permit the passage to be explained, 'first teach and then baptize them.' That is, so far as the higher Christian instruction is understood as signified by teaching. But when he maintains that it was the practice of the apostles never to teach before baptizing, he is one-sided and incorrect. Was not the naming the name of Christ, which mediated confession of His name, teaching?

practical : its centre-point is baptism, as it is mediated by practical preaching of repentance, by the testimony of Christ convincing of sin and announcing salvation, by working on the nations *pædagogically*.¹ Although teaching in its higher form is not brought forward here, because it presupposes a continuous walk in the practical paths of Christianity, yet no unspiritual or merely outward baptism is referred to here. This baptism with which the Lord commissioned His disciples, must be in the name of the Father, and of the Son, and of the Holy Ghost. The catechumens must thus be made acquainted with the three great names in which God through Christ has glorified Himself in the world, and with their unity in the Trinity. The three-one God must be made known as He who sends to them the message of salvation.² They must be baptized by His commission, in His presence, into fellowship with Him, and for blessed knowledge of His being.³ They must be baptized into the name of the three-one God.

But as the practical influence of Christ's disciples is designed to bring men into the kingdom of the blessed knowledge of God and of Christ ; so, on the other hand, their theoretical influence is designed to bring men to a practical realization of the blessed life in the obedience of Christ. They are to teach the nations—to teach in the proper sense, to bring them to living knowledge, to the freedom of spiritual life. But they are to teach the nations to observe what Christ has commanded them. They are, on the one hand, not to seek to persuade, terrify, or compel men to obedience against the commands of Christ, for that would be a contradiction. The commands are fully carried

¹ For this reason Clement of Alexandria placed his *λόγος προτρεπτικός πρὸς Ἕλληνας* before the *παῖδαγωγός*, and that again before the *σπρώματα*.

² Neander points out, that the doctrine of the Father, Son, and Holy Ghost was contained in the parting address in John.

³ The definiteness of the formula for baptism must be traced to the word of Jesus Himself. This is plain from the very nature of baptism. The institution of baptism in a new form demanded that the name into which the baptism was to take place should be exactly designated. If in the New Testament baptism is likewise spoken of as baptism in the name of Christ Jesus, or similarly, this does not, as Strauss supposes, say anything against the fuller form already mentioned, but is rather to be considered as the shortest historical designation of Christian baptism, as distinguished from Jewish baptism.

into practice, only in proportion as they are truly learned and freely obeyed, because they are perceived to be the right paths for the free spirit to walk in. On the other hand, Christ's disciples could never think that they taught by His commission, if, in mistaken freedom, they sought to teach men to make small account of, or set aside, what Christ had commanded them. Thus Christ's witnesses are, first of all, to lead their catechumens through a pædagogic treatment, which is represented by baptism, to inward knowledge of the Trinity, and thereby to Christian manhood.

But they are then, by means of free spiritual exercise, the type of which is doctrine, to lead confirmed Christians, so that they may always more and more see the light of divine truth in all Christ's commands, and the light of blessed wisdom in the highest practical faithfulness to all these commands.

They will effect this the more successfully, the more faithfully they themselves continue in the living unity of their mission, going forth to preach, and in the midst of ceaseless travel making men true disciples of Jesus.¹ With this great commission, the Lord now gave them a most comforting promise, both for themselves and for those who through their word should believe: 'And, lo! I am with you alway, even unto the end of the world.' The contents of this promise are boundless. They are not to imagine that in course of time it would be far otherwise with them than on the day when He stood in their midst; that wide tracts of the world would remove them far from His throne; that through the afflictions of their life they might possibly be separated from Him. They are to continue bearing testimony to Him cheerfully, with the certainty that, in the power of His Spirit, and in the might of His royal rule, He will abide with them and confirm their testimony with victorious power, as if He visibly accompanied them. And through continued presence of their Lord, they shall be enabled to labour as His witnesses unto the end of the world; yes, and in His strength shall bring on that end of the world at which its judgment and transformation takes place.

Mark gives us this promise of Christ in a more developed

¹ As travelling preachers (ver. 19), which means more than 'preaching travellers.'

form. In the first place, their commission is expressed in stronger terms: 'Go ye into all the world, and preach the Gospel to every creature.'

Conjoined with this commission is the announcement of the judgment of the world which will result from the message of redemption. 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.'

Then the signs are named by which the Lord will give evidence of His continual presence with His people, the signs of His power which accompany believers and show them to be His. And as the working of the disciples in the time of the outpouring of the Holy Ghost, and the future demonstrations of the Spirit of Christ in believers unto the end of the world, are here spoken of, we may well assume that the promise of miraculous signs which the Lord here gives His disciples has a general, a symbolical sense.

In the first place, they shall victoriously approve themselves in the world of spiritual life as messengers bearing Christ's salvation. They shall cast out devils; shall overcome devilish and sullen dispositions in the world, break demoniac powers, and cast demoniac influences out of the world. They shall gain these victories over spiritual diseases in the power of the new and blessed spiritual life, which shows itself in their speaking with new tongues. The power of their saving life shall also show itself in the realm of nature: they shall take up and cast out serpents,¹ and their own life shall be able to withstand the pernicious influence of the deadly poisons which shall be given them.² Finally, they shall prove themselves to be true messengers of Christ's healing power in the sphere of bodily life. They shall lay hands on the sick, and they shall recover.

Thus in Christ's name they shall, in the sphere of the spirits of men, of bodily life, and of outward nature, remove disorder and spread health, until the transformation of the world, and in the first place its birth-crisis, the judgment, has been prepared; and thereby they shall show the continued prevalence of the power of Christ in His people and His presence in their midst. With this promise the Lord took leave of the wider circle of His

¹ See Acts xxviii. 5.

² This passage presents most strongly the more general and symbolical character of this promise.

Galilean friends. He left with them the impression that He continued with them in the might of His life. But they saw how He in His individual personality retired into the hidden kingdom of His new existence. This departure of Christ was for them a kind of ascension of Christ, namely, the free return into His Father's house.¹

NOTE.

'There are thus found in the New Testament three different views of the imparting of the Spirit to Christ's disciples, and they form a climax in a twofold respect. With respect to time, Matthew places it earliest,² in the time of the natural life of Jesus; Luke latest, in the time after His entire departure from earth; John between these, in the days of the resurrection.'³ So Strauss, 647.

After what has been said above concerning the living progress of the impartation of the Spirit from its beginning until its completion, I need scarcely enter into closer consideration of this supposition of Strauss, which rests upon a quite mechanical apprehension of the passages in question. It is evident that the bestowal of the Holy Ghost (Matt. x. 19) is represented as a thing to be expected and future. It is characteristic, that Dr David Michaelis, who is said to have once argued against the internal testimony of the Holy Ghost, remarking that he had never experienced such testimony, had much trouble reconciling John xx. 22 with the narrative of Pentecost.⁴

¹ Compare Section 10, The Ascension.

² Probably he refers to Matt. x. 20.

³ This refers to John xx. 22.

⁴ [The following tabular view of the appearances may be found serviceable; a similar one is given by Robinson.

To whom.	By whom recorded.
1. The Women returning from the Sepulchre,	Matthew.
2. Mary Magdalene,	John and Mark.
3. Peter,	Luke and Paul.
4. The two Disciples on the way to Emmaus,	Luke and Mark.
5. The Apostles, Thomas being absent,	Mark, Luke, John, and Paul.
6. The Eleven Apostles,	John.
7. Seven Apostles by the Sea of Galilee,	John.

SECTION VIII.

THE TRUTH OF THE RESURRECTION OF JESUS CHRIST.

(Comp. 1 Cor. xv.)

When we speak here of the truth of the resurrection of Jesus Christ, we can, according to the christological view which guides us, mean only the truth of His historical resurrection, only the reality of His resurrection. Even those who are not able to apprehend this reality, are yet, for the most part, willing to acknowledge the resurrection in some sense, only not in the great historical sense in which it forms the centre-point of the world's history. Since the doctrine of the God-man, and especially the doctrine of the glorification of His body, culminates in the resurrection of Christ; and since that doctrine is in its very starting point, in the birth of Christ from the Virgin, contested by the hostile spirits of Ebionitism and Gnosticism; it is quite natural that these spirits should be specially anxious to obliterate from history the reality of our Lord's resurrection, with its great and clear view of Christology.

We recognise the Ebionite view of this matter in all the views which grant indeed that the Crucified continues to live in the Risen One in the sense of individual existence, but only under the condition that His continued life falls more or less under the category of common reality. This tendency, however, takes a twofold direction. The leaders in the one direction seek to persuade themselves and others that Christ only assumed the appearance of death,¹ or that He really was apparently dead,² but was rescued from actual death by special and happy dispensations of Providence. In that case, the Risen One is only an

To whom.	By whom recorded.
8. The Eleven and 500 Disciples on the Mount in Galilee,	Matthew and Paul.
9. James at Jerusalem,	Paul.
10. The Eleven immediately before the Ascension,	Luke (in Acts) and Paul.

The first five appearances occurred on the day of the resurrection.—ED.]

¹ Thus Bahrdt. See Strauss, ii. 627.

² Dr Paulus. See Strauss, ii. 628.

apparently risen one, a pale and sickly human form tottering to the grave, liable to the reproach of permitting the double semblance of His death and of His new life to be taken for reality, or rather, indeed, of representing it as such;—a meet comforter for them who in matters of religion are inclined to take moonshine for sunshine, that is, mere glimmer, whose pale ray enlivens nothing, for the creative and enlivening sight of the spiritual sun. The leaders of the other direction accept the truth of the death of Jesus, but they reduce the announcement of His resurrection to this, that Christ's disciples in some way or other received certainty of His continuing to live in the other world, and of His blessed entrance into heaven, either by combinations, inferences, visions, or ghostly appearances, from which it cannot be determined whether they were subjective intuitions of the disciples, or objective manifestations of Christ Himself from the other world.¹ In both cases, not only the actuality of Christ's resurrection, but in that its ideal pre-eminence, its divineness and world-overcoming power, are sacrificed to the suppositions of the old reality of the Adamic sphere.

The Gnostic spiritualistic view, again, is inclined here to hold as firmly as possible the spiritual significance of Christ's resurrection, but can under no condition be brought to understand and appreciate the resurrection in its proper sense, as the new life of the Crucified One. It even imagines that it makes an improvement on the doctrine of the resurrection, while it speaks of a mere revival and continued life of the Crucified One in supposed visions of His disciples,² or in only furnishing them with a supply of the Spirit of Christ.³ But this gnosticizing view also fails to make due acknowledgment of His true body and actual life in the light of Christology. A spirit is referred to which remains powerless behind appearances, and which is as far different from the Spirit of Christ as any of the most sickly and wan forms of Heathenism from the blooming life of Christianity in the apostolic Church.

It is characteristic of modern criticism in its most degenerate followers, that it has ventured to dispute the reality of Christ's resurrection from the fifteenth chapter of 1st Corinthians.⁴ Because Paul classes the appearing of Christ to him with the other

¹ See Weisse, ii. 411.

² Strauss, ii. 633.

³ Baur, 179.

⁴ See the above-cited passages of Strauss.

manifestations of Christ to His disciples, it is said that all these manifestations should be judged in entire accordance with that made to him, although he himself suggests the difference, xv. 8. But further it is said, that because the state of mind for seeing visions was developed in the case of Paul when he saw the Lord, this appearance of Christ was nothing but a figment of his inner life, although the biblical idea of vision infinitely surpasses this caricature; to say nothing of the idea of such a vision in which the state of mind for seeing visions is to be considered as only the medium through which a heavenly appearance shows itself.¹ And finally, because Paul's vision must have been a mere illusion, so also must have been the experiences of all the disciples in which they thought they saw the Lord. How decidedly has Paul, with all his Christianity, his faith, his testimony, and his citation of the witnesses of the resurrection, contended and guarded himself most solemnly against this view which they seek to attribute to his word!

An attempt has been made to find in John also support for a spiritualistic view on this point,² against which his testimony is most distinctly directed. Recourse has been had to the idea of death itself, in order to contend against the idea of a personal resurrection.³ And indeed, if we must conceive of the body as only the externality of the soul, and of the soul as only the internal of the body, and death as the raising up of the soul by the dissolution of the body, we could not speak of the resurrection of a dead person.⁴ Modern Pantheism, which takes the liberty of calling itself modern cultivation,⁵ first confounds the real essential body, the eternal plastic force always immanent in the human soul, with the material, corporeal form. And in the same way it confounds the sensuous breath of life, the mere animal vitality, with the free spiritual power which rules over the body, and which cannot be considered as merely the ideal or

¹ Compare my *Worte der Abwehr* 35. It is high time for theology to learn to distinguish more strictly than it has hitherto done between subjective illusions and true visions, which are always to be considered as coming from God, and as the consequence of spiritual intimations, and no longer let the confused dreamings of exaltation be adduced as visions, as Strauss still ventures to do, 634. Compare Hug, 236.

² See Von Baur, and Schweizer, 215.

³ See Strauss, ii. 623.

⁴ See Strauss, ii. 624.

⁵ See Strauss, ii. 626. Compare Ebrard. ;

dynamic unity of its powers ; for it is able to surrender and sacrifice this animal life, and so maintain its own freedom in contrast to it. But little as this Pantheism understands the body or comprehends the soul, just as little does it know of the real nature of death ; and how then could it recognise the miracle of the resurrection ? To the modern ' critic ' this fact is unreal just because it is a miracle ;¹ for according to him a miracle implies a contradiction. It certainly does imply that contradiction which obtains between the power of a higher principle and a subordinate sphere of life, and which is shown by that principle breaking through this sphere.

However, when one has acknowledged the miraculous in the life of Christ in general, he has arrived at the conviction, that the individual miracles spring from the development of this life, and that they were therefore nothing but foretokens which must necessarily culminate in the great miracle of His resurrection. The first pledge for the truth of His resurrection lies in the types and prophecies of the Scripture, the second in His own predictions, the third in His life, the fourth in His death, the fifth in the testimony of His disciples who beheld Him after He rose, the sixth in the outpouring of His Holy Spirit, and the seventh in the life of His Church ! Now, none of these pledges guarantee to us His rescue from apparent death, or the certainty of His immortality, or His appearing as a spirit, or the continued prevalence of His Spirit in his disciples ; but they guarantee to us the truth of His resurrection and the mystery of His new life.

If we would reduce all these propositions to one, we would say that the resurrection of Christ is the culminating point of theocratic history, and the deepest foundation of the Christian view of the world, and so the centre-point of the whole world of living faith in God. And as, on the one hand, this whole world is sealed by the resurrection of Christ, so, on the other, it must, with every pulse of its life, give testimony to the truth of that resurrection.

But we must limit ourselves here to setting forth the historical testimonies to the resurrection of Christ. It is a fact which needs no discussion, that the disciples of Jesus belonged to the noblest spirits of mankind, that they were the chosen organs of the divine word and life, that they offered their lives

¹ Von Baur.

for the truth as champions of the truth, and sealed, or were ready to seal, their testimony with their blood. We can by no means allow the assumption, that a company of such men, the very aim of whose life was to seek the truth, deceived themselves in the most important question of the world's history, that they were able by a gross illusion to transform the idea of the resurrection into its reality. This assumption is quite inadmissible in three respects, when we see that these men were conscious of the distinction between the idea of the resurrection and its reality, and that they found upon the latter, and by it alone are inspired with confidence to announce the truth of the resurrection.

But were the disciples of Christ, in their frame of mind after His death, any way inclined to ponder and promote the idea of the resurrection until it could take the form of an (illusory) vision? We see the very opposite. They had a threefold prejudice against the thought of the real resurrection of Christ. The risen Lord had to break through and remove their fear of spectres, their comfortlessness, and their spirit of doubt, before He could get a quiet hearing from them.¹ If the disciples had been inclined to impose upon themselves by fancied visions (which as fancied would have been far from equal to real visions) for the purpose of asserting the resurrection of Christ, they would not have held the message of the women to be idle tales; Mary could not have believed that she saw the risen Saviour in a gardener, or conversely the gardener in the risen Saviour; the disciples who walked to Emmaus could not have held an unknown man to be Him, or for a long time beheld in Him a stranger; and finally, the assembled disciples would not have trembled before the Lord as before a spectre, instead of rejoicing at His appearance. Neither, in this case, would it have been necessary for the Lord to convince them of the certainty of His return in the body from death, by partaking of their meal, and showing them the marks of His wounds.

The testimony of the disciples to the resurrection of Christ, is a quite conscious testimony to a quite definite reality—a testimony which forced its way through all kinds of doubt concerning the resurrection and attempts to explain it away. And in this form it is the testimony, not only of the Twelve, but of the collec-

¹ See my *Osterboten* i. 42.

tive membership of the first Christian Church.¹ But the inward spiritual truth of this testimony rests on a threefold certainty which interpenetrates all assurance of Christian spiritual life, and manifests itself in its unity and completeness as the certainty of the glory of the risen Lord.

The first certainty is this, that the human soul is beloved of God and chosen in His eyes, and so always existing in Him as a divine thought and capable of life, bearing in itself the capability and model of corporeity as an energy always tending to embodiment, rejuvenescence, and renewal; in short, it is a sovereign principle in the world of appearances, which cannot be consumed by the cankerworms of the lower world, but is always capable of recovering and renewing itself in God for the purpose of drawing energies of earthly origin into the circle of its embodiment, and making them serviceable for manifesting itself; and so, finally, it is an essence which death from without can approach only in the form of death-like rest and transformation; but real death can be produced only by itself admitting into itself with sin a falling away from God, who is the source of its primal capability of life.

The second certainty consists in this, that the grace of God is the power which can and will eradicate sin, that is, death in its proper sense, from the heart and soul of man by coming to judge and rescue, and by renewed communications of the peace and Spirit of God, and of the divine element of life; and that by the working of this grace in the soul of man the foundation is laid for the quickening anew of this soul, for the renewal of its body, extending even to the resurrection of the flesh.

The third certainty is, that Christ is the Son of God, and as the Son of God He is the express image of the Father, in which the life of the Father reveals itself in its eternal self-certainty, and which, therefore, as being the life of the Father Himself, is in death superior to death.

¹ This was undoubtedly formed by the 500 Galilean disciples in conjunction with the apostles. Kinkel thinks (*Stud. und Krit.* iii. 607) that since the number of the disciples who waited in Jerusalem for the outpouring of the Holy Ghost amounted to only 120, we must assume that the manifestation to the 500 brethren took place after Pentecost, when the number of disciples had increased. But this does not take into account that many of the Galilean disciples might not be able to go to Jerusalem, and that the number given Acts i. 15 refers to only one particular assembly.

As the Son of God, Christ is the elect among elect men, the form on which the Father's eye always rests, the thought of God in which all His thoughts are one, the only beloved in whom it must become evident that the love of God to His elect is stronger than death, and more stedfast than hell (compare Song of Sol. viii. 6); for in Christ's life outward death manifested its original destination as a transmutation of the essence of man from the old life into the new. As Mediator of the grace of God, He Himself is the divine ray of life in life; that is, the divine ray of love which mortally wounds and destroys death in death, *i.e.* the sin of man; therefore He Himself is the very element of the resurrection, which necessarily had to fight with greater force against death and destroy it the more quickly and suddenly, the more violently death made its attack; which, to speak with the prophet, could not but be the plague of death and the destruction of the grave (the world of shadows): Hosea xiii. 14. But because He, as the Son of God, presents in living unity the two qualities of the elect holy Son of man, and of the Godhead in the might of its grace, His victory over death had to bear the mark of both—the human as well as the divine nature had to manifest itself in this victory.

And Christ's victory over death really does bear in it the lineaments of the human as well as of the divine life, and that in all its stages—in its foundation, progress, and completion. Christ conquered death in its root, its deepest foundation, the guilt of mankind, by penetrating as the holy Son of man into all the depths of human death, and offering Himself to God for mankind, having passed through death to the Father, and by removing, as the holy ray of God's grace, the guilt of mankind in the peace of His spirit, which broke through and dissolved the terrors of death, transforming them into the bright form of union with the Father in His perfection. Thus the foundation for His resurrection was laid at the same time with His death, and began from it. This victory of Christ necessarily unfolded itself in accordance with its nature. As the holy Son of man, Jesus must have awakened on the day of the resurrection of all who sleep in death on earth, as He was the Mediator of their resurrection. But as Mediator of divine grace, He had to break the bands of death immediately and appear in the new life. Hence in the unity of the divine-human life He rose

again on the third day. The time that His death-sleep continued expressed the human need of His nature to accomplish the rest of the grave and the human development of His new life, while the shortness of its duration revealed the divine power with which this life burst through the limits of time.

Finally, the two sides of His divine-human being are revealed also in the form of His victory. We see how He, as the glorified holy man, still bears on Him the tokens of His hardest human conditionality, the marks of His death-wounds; how He can freely enter into fellowship of every human conditionality with His people, can partake of their food; but we also see how He, as the Son of God, has attained to full possession and enjoyment of unconditionality, of His divine life, moves freely over the earth and presents Himself as the moving centre, the power of all powers in heaven and on earth. In this unity of the divine and human He presents Himself as the living resurrection of mankind. He is not merely the risen man, not such an one as must die again; but He is also not simply the awakener of the dead, who Himself knows nothing of death. He continues, through fellowship of His Spirit with men, to enter into the death of men and into the life of His people here; and by the divine power of His Spirit He continues to raise them up from death into life, preparing them for the resurrection.

Now this influence of the risen Saviour is perpetually experienced by His Church, and it is just this which forms the unity of the threefold certainty which runs through her whole spiritual life. She knows that Christ is the Son of God; that the grace of God in Him abolishes the sins of men; that souls transformed by His grace appear as the chosen children of God and heirs of eternal life. She knows all this in the one certainty that Jesus lives as the Risen One, as the power of the resurrection of the world.

They who would represent the Lord as only *passively* risen, as merely a risen individual, renounce the enlightening and enlivening knowledge of the majesty of His being; for them, His appearance shrivels into the pale and flickering form of one continuing to live beyond the grave, or fortunately reviving in this world, or of one hovering like a shadow between both worlds; or He dissolves, for them, in the cloud-light of a false vision, or in the brilliancy of the spiritual effects which followed

His disappearance, but Himself, the true Risen One, they have not. But they who are certain of the power of His resurrection are also certain of the fact that He has really and corporeally risen from the dead.

The former, in losing Christ, lose in Him the key of all ideality of the world; they see the matter of the world gaining a continual victory over the spirit, and the worm monads ruling over the royal monad of psychical life; they see the devastations of sin triumphing over the hope of life, and the dust of death overspreading the glorious centre of personal being. The latter are in the Risen One certain of the principle of the transformation of the world. They have recognised in Him the King of spirits; for them, spirits are transformed in His light to kings of psychical life; souls are ideal bodies, eternal potencies of embodiment; and the full life which tends to manifestation in the children of God is an ideal, predominating principle, which is able, in Christ's strength, to draw over the whole world from the service of vanity into the glorious liberty of spiritual life (Rom. viii. 21). Therefore, every new ray of light and life by which the world is enlightened, spiritualized, and transformed, becomes for them a new testimony to the reality of the resurrection of Christ.

NOTES.

1. According to Strauss (596, 638), with whom Weisse here agrees in substance, the pretended sights by which the disciples convinced themselves of our Lord's resurrection were concocted while they resided in Galilee and far away from His sepulchre. We can easily see the motive which these critics had for making Galilee the birth-place of these illusions. For, in the case of such self-deception in Jerusalem, the possibility of convincing themselves of the contrary by a visit to His sepulchre could have at any moment undeceived them. At the same time, we see how flatly they contradict the accounts given in the Gospels, and have not once thought of Christ's disciples in Jerusalem who lived near His tomb, and were bound, in the case which the critics imagine, to oppose and correct the ideas of the fanatical Galileans. On the same ground, Strauss thinks that the disciples did not need to return to Jerusalem so soon as Gospel history says they did. Weisse, who makes Christ's

resurrection to be not a resurrection from the grave into a new life, but an ascending from hades into heaven (379, 414), thinks that the disciples at first believed only in a resurrection of Jesus in that sense, and that this gave the Jews occasion to declare that the disciples had stolen Christ's body out of the grave, and this again gave the disciples ground for assuming that His tomb was empty, and consequently that He had risen in the body (ii. 344); and that the result of all this was, that they invented apocryphal stories of a corporeal resurrection, which they found useful in contending with such false teachers as maintained, that the only true Christ was He who, as the Risen One, showed Himself by incorporeal appearances, but that 'the Jesus who suffered the death of the cross under Pontius Pilate, was a different person from that Christ, and only inspired by Him' (391). This hypothesis needs only to be mentioned. The apostolic church which it supposes is a most wretched caricature.

2. Strauss argues (625) against the possibility of restoring a dead person to life, and especially from the assumption, that with the very entrance of death the change in the body begins which leads to its dissolution. 'Thus, if a departed spirit could of itself, or compelled by another, revisit its former habitation, the body, it would at once find it uninhabitable in its noblest part, and incapable of being used.' This argument decides nothing whatever against the resurrection of Jesus, when we recollect that the agency which immediately followed His death operated in a quite opposite direction to it, and necessarily brought on that change whereby He was kept from 'seeing corruption.' Besides, that the life which was in Christ was possessed of positive power, able to assail and overcome corruption itself, is involved in the idea of its relation to corporeal things. If it can bring back the soul into the visible world by infusing life into its inward body, why could it not do that by means of the former body, using it as only material for manifestation, which, according to need, the soul in its becoming visible assimilates to itself, by a powerful and sifting process which may reject all the useless matter?

SECTION IX.

THE CORPOREITY OF THE RISEN SAVIOUR.

The revelation of the risen Lord was given in a series of appearances which were in many respects highly superterrestrial. The figure of Jesus had become new and different, and His disciples with their troubled minds could not always at once recognise Him in it: Mark xvi. 12; Luke xxiv. 16. His appearing was something like that of a spirit. More than once He came in a wonderful manner and stood in the midst of His disciples (John xx. 19, 26), and His disappearing was still more wonderful (Luke xxiv. 31).¹ He no longer resides in the accustomed circle in which He formerly resided on earth, but in a mysterious region, which is to His disciples a region of the invisible, and from which He comes forth from time to time, always making Himself more clearly known to them. And so the recognition of Him presupposes a corresponding state of mind or due preparation (Luke xxiv. 31; John xx. 16). Hence His making Himself known to His disciples at various times is spoken of as showing Himself to them.² The higher nature of Christ's corporeity was very strikingly displayed in His last departure from His disciples. He was received up into heaven, Mark xvi. 19; taken up, and a cloud received Him out of their sight, Acts i. 9; He ascends to the Father, John xx. 17; He was carried up into heaven, Luke xxiv. 51.

He gives many clear proofs of the truth of His corporeity. He bears upon His body the marks of His wounds. He is specially recognised by the sound of His voice and the tones in which He calls His disciples by name, John xx. 16; by the way and manner in which He prayed and pronounced a blessing, Luke xxiv. 30; and the eagle eye of John recognises Him at a distance by the peculiarity in His mode of being, John xxi. 7.

¹ This mode of expression, ἀφαντος ἐγένετο ἀπ' αὐτῶν, occurs often in the Greek tragedy and elsewhere, when poets represent gods and heroes suddenly disappearing from the sight of men. But the same words are used also when any one suddenly ceases to be seen by his fellow-citizens, from his having set out on a journey, been spirited away, or put to death secretly.

² Εφάνη, Mark xvi. 9; ἐφανέρωθη, vers. 12, 14; ἐφανέρωσεν ἑαυτὸν, John xxi. 1; παρέστησεν ἑαυτὸν ζῶντα ἐν πολλοῖς τεκμηρίοις, etc.; ὅπτανόμενος αὐτοῖς, Acts i. 3; ὤφθη, 1 Cor. xv.

He can walk the paths and be taken for a traveller of this world, Luke xxiv.; can even be taken for a buyer of fish, John xxi. 5. He has corporeal flesh and bones, and can let His disciples handle His hands and His feet, Luke xxiv. 39. He can breathe upon them with breath of His new life, John xx. 22; can take food with them, Luke xxiv.; and even prepare for them a morning repast, John xxi. 9. This contrast of decided spirituality and indubitable corporeity has given occasion to different views.

Some seek to set aside the want of harmony by holding solely to the superterrestrial in the appearance of the risen Lord.¹ Others again would view the resurrection of Christ as if He had returned, for the meantime at least, into the life of this world, and had not entered into the life of glorification until the ascension.² But in either case one must leave a whole series of Gospel facts unaccounted for, and gets a very one-sided and defective Gospel history, or rather loses its peculiar and most essential life. For this life just lies in the mysterious unity of the above-mentioned contrast. It is nothing particularly difficult or great, on the one hand, to get a sight of a brilliant appearance of spirits; and on the other, Gospel history tells of various persons who were raised from the dead, and yet they did not even become apostles, far less heads of the Church. But the point of living contact whereby we come to a due estimation of the new life of Jesus, lies in the union of this contrast and in the knowledge of a resurrection in which the highest spirituality and the most decided corporeity have mutually interpenetrated one another.

To set out, therefore, by depriving these two sides of the manifestation of the new life of Christ of their points of juncture, is an erroneous procedure. For it is just the definiteness of these two sides which forms the key-stone of this wonderful contrast, and sets forth the glorious mystery which here comes to light. Strauss does well when he points out this contrast in the Gospels in all its definiteness. But when he calls it an insoluble contradiction, this simply amounts to a subjective renunciation on his part of all benefit from a primary phenomenon which

¹ See Weisse.

² See Hug, ii. 223. The author conjectures that during the 40 days Jesus resided with His mother.

might be designated as the clearest of all primary phenomena of human life in the glory of the God-man, and in which human life first fully discloses to us the eternal depths of its personal power and destination. He renounces the blessing of the fact through which life and immortality have been brought to light (2 Tim. i. 10).

We by no means deny that we have here a contradiction of the old-Adam experience. In the sphere of the old life, life in the body is nowhere to be met with save in the conditionality of the earthly existence; and when we form a conception of spiritual beings who have been freed from this conditionality, we think of them as disembodied spirits which have lost power in regard to the things of this world. But the question here is, whether this contradiction in the old experience of man forms at the same time a contradiction in his eternal being. Were the latter true, we must give up a succession of glorious Christian ideas: the idea of the spiritual or glorified body, the idea of the glorified Church, and the idea of the transformation of the world. But this would at the same time undermine the most intimate and proper suppositions and demands of Christian spiritual life, and particularly this, that the spirit of man, by its awaking to Christian freedom, must always gain more and more the mastery over the body, take it into its consciousness, imbue and ennoble it. And at last the issue would be seen, that attacks made on the idea of the transformation and sanctification of the natural body would amount to a denial of the very first and foundation principle of all life, according to which the life of nature is identical with the being of the spirit, and is destined to be always increasingly apprehended, penetrated, determined, and moved by it. Thus we are finally compelled to trace back and find the source of all this contradiction in the false suppositions of a confused and comfortless dualism.

Our opponents will doubtless object here, that they too maintain the identity of nature and spirit in the life of man, and desire that they should increasingly interpenetrate each other: only this interpenetration cannot remove the limits of earthly existence. The more firmly it is established, that earthly conditionality is a kind of spirit—a legal spiritual life, the more it is proved, they think, that the spirit cannot break these laws without becoming alien to its own essence. They arrive at this

conclusion by the same assumption as that whereby they come to the denial of miracles ; the assumption is this : There is only one æon of man, only one development of human life, and only one form of human existence.

This proposition, however, cannot be at all justified by a general law of life. Such a law would have to be expressed somewhat thus : No kind of created being can by any possibility appear in more than one form of existence, nor can it ever pass from lower stages and forms of life into new and higher. But an assertion like this would be at once refuted by a whole series of facts. One needs only to recollect the connection between the caterpillar and the butterfly to establish the proposition, that it is quite possible that the life of a particular creature may undergo a very extraordinary change of form, and may appear and reappear in quite different modes of existence.

But if the proposition is meant to be limited to human existence, it is lowered to a proposition of the old common Adamic experience, that is, to a proposition by which nothing is proved against a new æon of human life ; nay, which we must suspect of being a false proposition, the more it becomes manifest to us by the life of Christ, that the old Adam-æon of man is to be considered as a sunken and abnormal historical development, and the more gloriously the life of Christ shows itself as standing in opposition to that old life as a specifically new and yet true human life, and consequently as the principle of a new æon. Even in this life we recognise a dawning of light which points, as a mighty prophecy, to that new æon. There is first of all the idea of the transformed body which forms the centre of the new æon, the transformed world, which is mediated by the facts of the religious and moral life of the spirit. How very much is man, at the beginning of his earthly pilgrimage, in the dark power of nature ! And in how great a measure can he, under the influence of the life and power of Christ, and by the light and victory of the Spirit, gradually set his life free from this power and, reversing the case, change his body into an organ of spiritual life ! He can always increasingly take up his bodily existence into his consciousness, and penetrate it with the ray of his spiritual being. What ascendancy can he exercise over his earthly need, and reduce it to a minimum ! He can mortify the

immoral in his impulses, take up what is pure in them into his consciousness, and by his freedom ennoble what is necessary in them. His outward life may be so penetrated by the warm breath of his inward spiritual life, that, notwithstanding the death in his members, it becomes in every part refined and spiritualized. His form may become a consecrated manifestation of a spiritual life, which strives with ever increasing success to become fully one with the bright form of its eternal being in God. What a difference in all these respects is there between a rude, dull, undeveloped, or vicious and ruined man, in whom the spiritual is held down by the rude mass of a rank materiality, or darkened by the distorted figure of a morally ruined corporeity, and the appearance of a divinely consecrated man which is surrounded by the halo of spiritual consecration, prayer, self-control, refined consciousness, and spiritual beauty !

The most consecrated human life is not, indeed, set free from the conditions of earthly existence. Christ Himself was, in His first stage of life, placed under the law of human indigence. But the question here is, Whether the high measure in which man in this life approaches to the ideal, glorified life, must not be taken by us as a prophecy of the realization of this ideal in the other world, and a pledge of a life in which the great qualities of man, spirituality and corporeity, have fully interpenetrated one another. Christian assurance has really found in the dawning light on earth the prophecy of the glorified body. The spirit of revelation has called this expectation into being in every Christian, has nourished and confirmed it, and has indicated the temporary change of Christ's form on the Mount of Transfiguration as the highest and clearest prophecy of this future transformation of man.

The word glorification (*verklärung*) has often been employed in an obscure sense. The glorified body has often been represented as a corporeity surrounded by an effulgence of light, without any very clear idea being formed of it. But the effulgence which surrounded the Lord at His first glorification was only the foretoken—the prophetic blossom—of His coming essential glorification. We do not read that an outward effulgence of light surrounded the risen Lord, and yet His glorification was then completed. Glorification is the raising up of life into the being of the spirit. The glorified man is one in whom the spirit

rules, whose corporeity has become entirely spirit, *whose spirit has fully attained to the power of corporeity*. Hence follows, that the idea of glorification removes the contrast between both worlds. The glorified man belongs to a new and higher world, which stands above the world on this side and the world beyond the grave, as synthesis does above thesis and antithesis, and which is thus the living union and fulfilment of both. The three essential features of the spiritual glory of the transformed man are, in accordance with the image of the glorified Messiah, truth, freedom, and beauty.

The glorified Messiah is, above all, a *true* man. The eternally essential in His existence has now first come to full maturity, realization, and manifestation in Him, while all the functions of life which belonged merely to the nascent world are definitively set aside, or rather *raised to something higher*. He has risen to a life of true manifestation in a body which is altogether substance, organ, and power of His life—in which matter never preponderates over vital energy, but vital energy always preponderates over matter¹—nay, in which the material has been altogether swallowed up in the ideality of the vital power. Thus His new body is always in vigour, absolutely sound, and infinitely more real than His old earthly body. The pre-eminence of His being appears in every feature, even in the peculiar features of His pilgrimage here and departure from this earth. He is the same, at heart, as He was before, especially in the tone with which He greets men and with which He prays to God. He retains distinct and clear remembrance of all that He experienced in His life on earth. He can point to the marks of the wounds He there received. Thus He is manifested as the perfected child of the earth—like a ripe fruit on the tree of earthly life which, just because it has become ripe, detaches itself from the earth and falls into the bosom of heaven.

Consequently He is also the *free* man. He has emerged from the obstructions and needs of earth into self-sustained life. The conditionalities of His former life have been, by His death, repose, resurrection, and life in God, transformed in their very essence into positive principles of eternity. His nature is no

¹ [See the remarkable speculation of Isaac Taylor on the 'enlarged power to originate motion,' as a property of the glorified man. (*Physical Theory of Another Life*).—ED.]

longer like an unwrought material hanging about Him, a foreign law imposed upon Him, or an outward life which may be violated, for He has taken it into His inner life. He has become familiar with the mystery of all its laws, has taken them into His consciousness as appointed of God, and has imparted to His nature a perfect compatibility with His inner life. Hence He is free not only from the limits of earthly existence, but free also from the limits of immature creaturely subsistence in general. As the spirit moves Him, He goes freely through the world, appears and disappears as He inwardly determines. The secret of His eternal life consists in this, that He always retires into the depths of the Godhead as into the deepest repose of death, and always comes forth from these depths with renewed youth, as if in the power of a new resurrection. He is the perfected child of heaven.

Finally, He is *beautiful* in the unity of His truth and freedom. What He became at first in spirit, has now come to manifestation. The new name of His ideal subsistence has been revealed in full clearness. The image of God is pre-eminently mirrored in Him through the pre-eminence of His being. Thus He has become the perfect member of God's household, whose inheritance is a new heaven and a new earth (2 Pet. iii. 13).

Does then the idea of such a glorified life necessarily contradict the idea of human corporeity? We need only lift up our eyes to the stars to see that there are not only earthly, but also heavenly worlds; and surely there is also a heavenly body. As a second life for man is certain, it is not only possible, but conformable to the law of his being, that he should pass from an earthly body to a heavenly. Is he to be raised in spirit above the whole universe, while his body remains subject and confined to this earth alone? Even his mortal eye sees beyond this earth, and is conversant with the universal. But even if man can attain to a heavenly corporeity, does he thereby gain the possibility of a body which moves spontaneously and freely in God, which can appear and disappear to the mortal eye, and with ever-circling living energy renew its youth in God? We can distinctly see this possibility, when we consider distinctly the different qualities of bodies. How invisible and yet enlivening is the air which encircles the earth,—what force is in

the storm ! How freely does the sunbeam dart through creation ! The white cloud disappears in the blue ether and again reappears. But the star sustains and renews itself for thousands of years in the sea of ether which surrounds and nourishes it. May not God impart these and similar corporeal capabilities to the perfected body of man ? The very idea of the perfected man implies that all the powers of nature must be united in him, and be manifested in a glorified form. The royal supremacy of man over the creature must yet be revealed by showing that, in his bodily substance, all the powers and faculties of creatureliness are gloriously manifested in the light of the law of the spirit. We cannot deny the possibility of the glorified life of the body, if we regard man as the real prince and vicegerent of God in the circuit of nature. There must be in him the capacity of unfolding in his being all the qualities of nature, and presenting them in a glorified form. This expectation has been realized in the life of Christ. But as Christ has risen, not merely in a passive but also in an active sense, He is in this higher sense the glorified man. He is ever working in the depths of humanity as the principle of its glorification, and thereby brings the earthly temporal nature into the position where it is delivered from the bondage of corruption, into the glorious liberty of the children of God.

NOTE.

It contradicts the specific idea of the resurrection of Christ, as it has been confirmed by the collective testimony to it, to assume that essential changes took place in His body between the resurrection and the ascension. It is a groundless assumption to affirm, that Jesus was gradually strengthened after His return from the grave, and that the words, 'Touch Me not,' which He said to Mary, prove that His body was at first too sensitive to bear well a firm grasp. (See Strauss, ii. 612.) Whether we attribute this supposed sensitiveness of His body, with Paulus, to His having just recovered from apparent death, and being still weak and sickly, or, with Schleiermacher, to the tremulous tenderness of the first stage of His new life, the supposition is in either case disproved by the way He walked, and by His whole conduct on the first day of the resurrection as related in the Gospels. We must also reject as untenable another

and a nobler view, according to which there went on during the forty days a process of gradual refining of Christ's corporeity till it was completely glorified. Christ's body must, according to the idea of His resurrection, have come forth from the grave entirely new and heavenly. If we would consider the forty days (see Olshausen, iv. 259), or their close (on the fantastic hypothesis of a Tübingen theologian, comp. Strauss, ii. 621), as the time of His transformation process, we would make a kind of death, or at least a process similar to it, take place in this very period of His triumph. Against this supposition we have the fact, that on the first day of the resurrection Jesus proved His spirituality; as also the fact, that beside the Sea of Galilee He showed Himself possessed of a body having full power to perform the functions of life in this world. Comp. Kinkel.¹

SECTION X.

THE ASCENSION.

(Mark xvi. 19, 20; Luke xxiv. 50-53; Acts i. 1-12.)

After the last appearance of Jesus in Galilee in the circle of His disciples, which may be considered as the most open of all His appearances, there followed a quite private one to James alone (1 Cor. xv. 7). This appearance is not mentioned in the Gospels. Tradition has erred, certainly in regard to the time it took place, and most probably in regard to the person to whom it was made. According to Jerome, this James was the second

¹ [An article by Professor Robinson on the Nature of our Lord's Resurrection-body will be found in the *Bibl. Sacr.* for 1845, p. 292. He thus distributes the opinions on the subject: 'On this subject three different opinions have prevailed more or less at various times in the Church. Some have held that the body of Christ was changed at the resurrection as to its *substance*; so that it was in its substance a different and spiritual body. Others have regarded the Lord as having had after the resurrection the *same* body as before, but glorified; or, as the earliest writers express it, changed as to its *qualities* and attributes. The third and larger class have supposed that the body with which Christ rose from the dead was the same natural body of flesh and blood which had been taken down from the cross and laid in the sepulchre.'—ED.]

of that name in the list of the apostles, and the brother of our Lord. It is said that he took an oath to take no more food after partaking of the Lord's cup, until he should see Him risen from the dead; and that the Lord freed him from his vow by appearing to him on the first day of His resurrection.¹ It might indeed be thought that this tradition refers to a different fact from that mentioned by Paul. But this is not probable, since Paul makes particular mention of James. Now we can hardly believe that Paul, in the passage referred to, mentioned the appearances of our Lord so much out of order, as to make the one on the first day of Easter the second-last in his list; and still less can we allow that James the Less is meant when mention is made of a James in a narrative of Easter. James the Less was one of the last among the apostles, while the elder James was one of the first. He, with John his brother, and Peter, formed the inner circle among the disciples. And even after Pentecost he held a very prominent position in the Church until his martyrdom, which soon followed. For Herod seized him to put him to death even before he seized Peter; which indicates that James was regarded in Jerusalem as the first representative of the Christian Church. At any rate, a tradition of the time of Easter must mean him, when it says that a special revelation of Jesus was made to a James, without saying which James it was. But very probably the motive for this appearance was quite different from that which is given by the legend. We may perhaps discern the motive when we consider attentively this appearance of Jesus in its probable relation to the next following appearance of our Lord.

The last appearance of Jesus to the apostles mentioned by Paul (ver. 7) is undoubtedly the same as that which, according to Mark and Luke, found its conclusion in the ascension. The appearance to James might stand in close relation to this latter manifestation. We cannot fail to entertain a strong presumption that this is the case, when we see that the disciples this time went so unusually soon to Jerusalem for the feast of Pentecost. They would scarcely have been in Jerusalem ten days before the beginning of the feast, unless by our Lord's special command. Were it otherwise, they must have been anxious to avoid further manifestations of the Lord; for Galilee was the

¹ See Sepp, iii. 705.

place specially appointed for these manifestations. This inference, that the disciples went so early to Jerusalem only by our Lord's special command, is corroborated by what Luke says (Acts i. 4), of Jesus being assembled together with His apostles in Jerusalem. This meeting took place in consequence of an intimation which the Lord must have given the last time that He appeared before this. Now this was the appearance to James; so that, in all probability, this commission of our Lord for the apostles to return to Jerusalem was the proximate design of this revelation.¹

The actual ascension of Christ is related only by the Evangelists Mark and Luke. The former gives only a general account of it, presenting it in a few outlines; the latter relates it twice—first, with great brevity at the close of his Gospel, and secondly, more fully at the commencement of Acts, and each time in consonance with the aim of either treatise. From the circumstance that Matthew and John say nothing of the ascension, inferences have been drawn against its historical character.² But, in the first place, this is setting out from a false view, as if the Evangelists designed to give a full description of every important event in the life of Jesus. We have already shown repeatedly how much the peculiarity of the Gospels is overlooked in these suppositions. The decisive fact has also been disregarded, that both Matthew and John, and the New Testament writers in general, proceed in all their views upon the supposition that Christ's ascension followed His resurrection.

When Matthew at the close of his Gospel makes the Lord say, 'All power is given unto Me in heaven and in earth,' he must have gone on the supposition that Jesus was just about to ascend the throne of heaven (comp. Matt. xxvi. 64). And when John tells us that Jesus announced to Mary Magdalene after the resurrection that He would ascend to His Father, the ascension must have been in his thoughts; as also in the passage (vi. 62) where Jesus told the disciples that the Son of man would ascend up where He was before. In the Apocalypse also, John proceeds on the idea that Christ sits on the throne of heaven (Rev. i. 5-7).

¹ Compare Ebrard, p. 468.

² [Meyer, inconsistently enough, only goes the length of inferring, that it was not visibly witnessed.—ED.]

Peter is not less full of the assurance that Jesus has gone to heaven (1 Pet. iii. 22). Besides this direct testimony from Peter, we may refer also to the account which Luke gives of his first preaching in Jerusalem as testifying to the same effect (Acts ii. 31-33, v. 31). The author of the Epistle to the Hebrews gives an equally distinct utterance (ix. 24, x. 12). That the Apostle Paul considered the fact of the ascension as the proper culminating point in the glorification of Christ, might be inferred from the history of his conversion ; for his conversion was founded on a manifestation of the glorified Lord from heaven. It is worthy of remark, that just that Evangelist who was his scholar and companion in travel—that Luke in the Acts of the Apostles—frequently gives prominence to facts which imply Christ's exaltation in the heavens ; such as Stephen's vision (vii. 55) and Paul's second vision (xxii. 17). We have, besides this, repeated and unambiguous expressions of the apostle himself, which allude to Christ's exaltation in the heavens as a known fact (Eph. ii. 6, iv. 8 ; Philip. ii. 6-10). In one place (1 Tim. iii. 16) it is even said that Jesus was received up into glory (*ἐν δόξῃ*). Those, therefore, who consider Paul as the best authorized witness of the New Testament history, should also be ready to acknowledge the ascension as one of its most strongly attested facts.¹ Paul, in his conversion, is to be considered chiefly as a fruit of Christ's ascension.

We could not, however, help thinking it strange that the two Evangelists, who were also apostles, give no historical account of the ascension, if at the same time we were bound to believe that the early Christians distinguished and separated the ascension from the resurrection, and regarded the former as an entirely new kind of miracle ; as was doubtless done by the later Church. As Christians, in the course of time, decreased in inward spiritual power, the resurrection lost in their eyes in depth and significance, and in the same proportion the ascension came into view as a miracle detached from it. And when, finally, they fully came to regard Christ's resurrection as a return into this life, or as a new yet real tarrying in this world, the founda-

¹ Even those of them who, with Baur's arguments, hold the most of Paul's Epistles to be spurious, are not at liberty to disregard the close connection of the apostle's conversion with the supposition of the historical glorification of Christ.

tion was laid for the supposition that the most wonderful of all Christian miracles began at the ascension.

But the early Church thought more highly of the Lord's resurrection. She saw in it not a kind of isolated and passive resurrection, but the one active resurrection simply; not a mere entrance into the new life, but the decisive entrance into eternal life; not merely a preliminary freeing of Christ's person from death, but His eternal victory over death gained at once for Himself and for the whole world. She thus knew the power of the resurrection, and knew that the ascension was virtually contained in it. If Christ, in His very death, really went with His spirit to the Father, He certainly went into heaven itself—to the Father. Now, after His resurrection, He was raised in soul, nay, even in body, above distress and death, and above the transitory state of things in this world; and consequently, even while tarrying on earth, He had already entered into the higher sphere of life which makes heaven in all worlds, which forms the new and hidden paradise even in the midst of earthly relations. All outward changes which were still to take place in the life of our Lord, were in substance already decided; even His outward ascension was prepared by His inward.

This view agrees also with the expressions with which Christ at His death took leave of the disciples and spoke of His return to the Father as close at hand, and, by announcing it, comprehended in one, His death, His resurrection, and ascension.¹ Now it is evident that the early Christians with such views could not attach the same importance to the outward side of the ascension as is done by such ecclesiastical exhibitions as fail to present the force and fulness of the resurrection. We grant, on the other hand, that it is an untenable spiritualistic view to think that the early Church made the ascension coincident with the resurrection,² or at least made it follow on the first day of the resurrec-

¹ See Kinkel.

² Weisse (ii. 377) quotes in support of this view the passage in the Epistle of Barnabas, chap. xv.: *Διό και ἀγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ἣ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανοὺς*. Weisse, however, in his argument overlooks the fact, that the author of that epistle was, as is evident from the context, nowise concerned about showing that Christ rose and ascended to heaven on one and the same Sunday (even if this were the case); but that he only wished to show that the day of the ascension, like that of the resurrection, was a Sunday. The

tion;¹ for it is evident that the Evangelists make a clear distinction between Christ's resurrection and His ascension. It is true that Christ, as soon as He rose again, was exalted in His mode of being above the earth, and always retired again into the sphere of the invisible, from which He had come forth to show Himself to His disciples. Manifestations *in this form*, however, cease only with the ascension.² Christ, in His individual form, leaves the earth and ascends a throne in a region which corresponds with His glorified being, and which mirrors forth the heaven of His inner life as the pure sphere of that life. But we must always maintain firmly, that this second change is a necessary consequence of the first. Christ as the Risen One cannot by any possibility tarry on the earth with His disciples as He formerly did; and still less can He again leave earth by death. When He leaves it, it must be in accordance with His new mode of being, in a way conformable to the glorified life.³ Hence follows, that the whole history of the resurrection of Jesus

ὁγδόη which he refers to is not that particular Sunday of the resurrection, but simply the Sunday as Christians still celebrate it. Besides, the two propositions, *καὶ ἀνέστη*, etc., *καὶ ἀνέβη*, etc., clearly form a contrast. The *φανερωθείς*, moreover, points to what took place between the resurrection and the ascension. See Ebrard, p. 466.

¹ See Kinkel, 620. Kinkel grounds his view, 'that the ascension took place between the morning and the afternoon of the day of the resurrection,' on a false interpretation of John xx. 17. He afterwards modifies his view to this: 'That Christ ascended to heaven many times; that He ascended after each appearance to His disciples, often so that He only disappeared from them, and often visibly ascending before their eyes; so that the ascension on the fortieth day comes into special prominence only because the regular appearances and communications to the disciples ceased with it.' The true in this hypothesis is its antithesis to the gross representations which make the Lord dwell again in the proper sense on this earth after the resurrection; the false consists in overlooking the distinction between the mere retirement of Christ into the heavenly condition (which took place after every appearance), and His entrance into the heavenly region, which was appointed for the first revelation of His sovereign glory.

² Paul, it is true, places the revelation of the risen Lord to himself on the same level as all the earlier revelations of Him after His resurrection, as a *real and objective appearance of Christ*; yet it does not follow from this, that he would have denied the distinction, *as to the nearness and externality of the appearances*, between the earlier revelations of the Lord and the later revelation which he received himself.

³ See Neander, 485 [Bohn].

bears the character of an ascension. The whole of the resurrection may be compared to a tree, representing His ascension in the wider sense, and its top the ascension proper. The opponents of the historical ascension would have gained nothing even had they succeeded in setting aside the distinctive account given of it. They would only have crushed the top of the tree, or rather broken off one of its branches.¹ Had the history of the last manifestation of the risen Lord not been the ascension, the one before the last would have been so; had this also been doubtful, it would have been the one that preceded it; and so on. And if Jesus had not been seen after He showed Himself to the disciples who went to Emmaus, His vanishing out of their sight in the chamber where He broke bread with them would have been the history of His ascension. Thus this fact is as well established as His resurrection itself, and in this sense the early Church lived in the certainty of the ascension.

But nothing can be inferred from this more general, more ideal ascension, against the more definite historical ascension.² On the contrary, it gives us the very reason why the apostles did not all relate the ascension proper. For them, the ascension was a matter of course flowing from the resurrection. Matthew, for example, might consider our Lord's last departure from the Galilean brethren as a preliminary Galilean ascension. So they who have argued against the ascension on the supposition that it could still have been doubtful after the resurrection, have quite lost their labour, so far as its immediate tendency is concerned;³ their toil and trouble have been useful in stirring others who advance a sounder view. But the fact of the ascension is said to have internal difficulties. According to Strauss (ii. 651), the one main difficulty consists in this, that it must be questionable how a palpable body, having still flesh and bones and partaking of material nourishment, can be adapted to a superterrestrial residence; and how it could be so exempted from the law of gravity as to be capable of ascending through the air; and how could God by miracle give the body of Christ a capability so contrary to nature? Ebrard rightly replies (p. 469): The critic here confounds earthly and bodily in too gross a manner. He surely thinks that all corporeity ceases beyond our atmosphere, that the

¹ See Olshausen, iv. 317.

² As Strauss supposes, ii. 660.

³ *Oleum et operam perdiderunt.*

stars exist only in imagination ! Besides, the critic might know very well that there are even earthly bodies which are capable of ascending through the air, bodies which have not only bones, but also beaks and talons—eagles, for example. He might know that the law of gravity is essentially conditioned and partially nullified by organization, and that the new corporeity of Christ must be conceived of as an infinitely potentialized organization, as a form of life in which the body has become altogether the organ of the spirit. He might have thought of how the ice which lies heavy on the ground may, by the mere influence of heat, undergo a series of metamorphoses until it quickly disappears as a white vapour up in the blue sky ; and from this fact he might have been able to see, how much the earthly material body is conditioned by the inner disposition and tone of life which animates it. And if he would but duly entertain the idea of a second life, and of a transformed body, he could not be far from the thought, that the inward energy which impels man in the other world must be capable of passing over altogether into spirit, since even in this world it can be acted on by the spirit and drawn into its circle and relationship. In all these ways he might have been able to approximate to the idea of a body which, not through an imparted, counternatural (momentary) capability, but by its inward quality as being fully leavened with the life of the spirit and born for the universe from the death of this earthly life, can mysteriously reach the place of its heavenly destination, upborne by the gentlest inward impulse—not by means of an ordinary ascent through the air, but in the way the ascension took place, concealed by a cloud. The critic seems inclined for a moment to dismiss us with the deliverance, that the grosser parts which the body of Jesus still had after the resurrection were laid aside before the ascension, and only the finest extract of His body ascended with Him to heaven as a covering for the soul. He finds, however, that this view puts too great difficulties in the way. And indeed we would have grave doubts at the very outset about accepting this explanation, when we consider that the representation given of the ‘grosser parts’ in reference to the body is quite immature and inadequate. At bottom, all matter is infinitely fine—that is, so far as its laws are determined by the spirit. The contrast of grosser and finer in bodies is first formed from the different

relations of the material to the determining spirit. Hence, according to the relation in which they are spoken of, a metal may be called fine, and a hand gross. Now in respect to the body, it would be something odd to describe the sound bones as the grosser parts. We should rather say that the material in the body may be called the grosser, only when it begins to have an inorganic relation to the body. And in this respect the soft white phlegm which the mouth must eject belongs to the grosser parts, while the hard white tooth, of which it has need, does decidedly not belong to them. Now if we think of the body in its glorified state with the full energy of its living power, in which, like a living wheel tranquilly performing its ceaseless rounds, it retains fully everything which properly belongs to its life, while it immediately casts off everything which no more belongs to it, as a person breathing casts off the refuse of the air which he has used to sustain his life ; it becomes evident that we cannot talk about grosser parts in such a body. Thus the system of our critic shows that it bears here, as elsewhere, the mark of Manichæan darkness and prejudice against the body. He goes on to say : ‘The other difficulty lies in this, that according to correct views, the seat of God and of the blessed, to which Jesus is said to have risen, is not to be sought for in the regions of the upper air, or indeed in any particular place ; locality in this matter belongs to the childish and circumscribed representations of the old world. We know that he who will come to God and the realm of the blessed makes a superfluous circuit, if he thinks that for that end he must soar into the upper strata of the air ; and assuredly Jesus, familiar as He was with God and divine things, would not have done this, nor would God have permitted Him to do it.’ Ebrard observes, ‘That the writers of the Old and New Testaments knew as well as Strauss’ (and much better), ‘that God is a Spirit, incorporeal, invisible, and not limited by time and space.’ They doubtless knew much better ; for, according to the view of this philosopher, the Divine Spirit is everywhere deeply involved in the process of life, in which He cannot appear otherwise than conditioned by space. It is quite true that God has no seat in a literal sense. But it is an example of the unconscious rapidity of dialectic magic, to set out with identifying the ‘seat of God and that of the blessed,’ and then to maintain by help of this confusion that the latter, the seat of the

blessed, must not be sought for in any definite locality. If there be a church of the blessed (and our critic has not done away with that truth), it must have its definite locality, although certainly not, we grant, in the 'upper air,' or 'the higher strata of the air.' The air is described (Eph. vi. 12) as the home of the aerial spirits among the evil spirits. It forms no proper locality in the narrower sense. When Scripture points to a higher world in this sense, the higher is not to be understood as referring to space. The contrast between above and below in regard to space disappears even in astronomy, not to speak of religion. But the true *above* of Scripture is the world in which the life of the spirit rejoices in its transformation, and the true *below* is a region in which the spirit of the power of the earthly or hellish is still fettered by sin and its curse. Now in order to attain to the conviction that there is a place of the blessed, we need only to know that Christ withdraws in His transformed body from the former proximity to the earth to a distance from it and into a definite locality.¹ For He is the Prince of the blessed, and the living centre which draws them all around itself. But if there is such a seat of the blessed above, it must be regarded also as the seat of God, not indeed in the literal sense, but in the language of the spirit of religion. We have already seen how the heart and being of Christ have become distinctively the throne of God's repose. 'He, as the first-fruits of His brethren, exhibits the filling of the creature with the eternal essence' (Ebrard). Thus in His new life He is the throne proper of God, as He exhibits in His being the transformation of the world, and perfectly unites or forms into one the creaturely and spiritual life, and mediates by His work and spirit through all the world. But in so far as His blessedness unfolds itself in the blessed who surround Him, this throne of God comes to manifestation, forming a contrast to the lower world, in which God still continues to exercise His rule in a concealed form 'in the midst of His enemies.'

We have then no difficulty in this, that Christ ascends into

¹ ['When we say, Christ ascended, we understand a literal and local ascent, not of His divinity (which possesseth all places, and therefore, being everywhere, is not subject to the imperfection of removing any whither), but of His humanity, which was so in one place that it was not in another.' Pearson on the Creed (art. He ascended into Heaven).—ED.]

a heavenly region, that this region is made through Him the seat of the blessed, and in a spiritual sense the seat of God. But the following is a difficult question: If it is Christ who first forms the centre of heaven, in which the seat of the blessed is, so to speak, first constituted above, how can His departure from the earth be called an ascending to heaven to the Father? And how can even His rest in heaven be represented as a sitting at the right hand of the Father? At any rate, it declares that the sphere of the manifestation of Christ's glory was formed before His ascension. The habitation was already formed when He went to heaven, although He first made it a place of reunion for His people (comp. John xiv. 2). That is, there was already a heavenly sphere, in the outward proportions of which the inward heaven of His eternal essence had given a pure impression of itself, and in which the Father had given the highest expression of His power and honour. This world is a mystery to us. The fundamental thought, however, of this mystery is, that there is, corresponding to the eternal essence of Jesus Christ, a pure world which is to be considered as the ethereal realization of the ideas of His life, and as the ideal antitype of the transformed world which He will bring into existence on earth. The reality of this thought may be illustrated by the ethereal nature of the higher starry world. That heavenly world into which Christ enters is quite capable, from its purity, of being transformed into the heaven of Christ and His saints in bliss. In its freedom from all that is gross, it is a symbol of the dynamic spirituality and omnipresence wherewith Christ in His state of glory rules over the world. But as it is a body, it is the place of the risen Saviour where He sits enthroned, sharing in the Father's government.

In contesting the fact of the ascension, the critics again part company,—some, as usual, taking the naturalizing direction, and others the spiritualizing. According to the fancies of those who attempt a natural explanation, Christ withdrew from the disciples, and hid Himself among woods and mists. He was snatched away from them by secret confederates, and then either soon died of debility, or retired into a lodge of Essenes, or finally still lived for a long time, quietly labouring for the good of mankind. But the sense of truth has long ago pronounced that in any of these cases He would have closed His life with a gross deception. Comp. Strauss, 653.

Yet just as little do we arrive at the top of Olivet by the Gnostic-spiritualistic path. According to one, the story of the ascension was formed principally from Old Testament reminiscences (Strauss, ii. 661); according to another, from New Testament misunderstandings and polemical interests (Weisse). In either case it arose from a gradually-formed misapprehension of the 'spiritual' nature of the resurrection history and abstract fancies regarding it. Underlying these views is a misapprehension of what is meant by the bodily, the historical, and the actual, similar to that which forms the essential characteristic of a Gnostic or spiritualistic darkened and contracted view of the world.

The Evangelist Luke, in his Acts of the Apostles, first cast a retrospective glance to the time of the infallible proofs by which our Lord showed Himself alive to His disciples after His passion. Luke says that He was seen of them forty days. The more indefinite representation given in his Gospel does not clash with this fixing of the time.¹ We must, however, probably consider the forty here as a round number for forty-two, denoting a space of seven weeks. We are led to this surmise by the above-mentioned passage in the Epistle of Barnabas, according to which Jesus ascended to heaven on a Sunday. (Comp. Ebrard, 466.) This information becomes the more important when we reflect that the former great manifestations of Jesus always took place on Sundays, so that the Church might be brought with certainty, through these great and repeated revelations of her Lord on this day, to celebrate it for all time to come as her festival and Easter day.²

Luke says that during these manifestations He spoke to them of the things pertaining to the kingdom of God. All His appearances show this, and especially that one when He walked with the two disciples to Emmaus, and explained to them the great contrast in the history of the kingdom of God, the basis of

¹ As Strauss thinks, 591. For the opposite view, comp. Ebrard, 465.

² [Witsius (*Exercit. in Symbolum*) remarks, that as forty days after His birth our Lord was presented in the temple, so forty days after His resurrection, in which He was acknowledged the Son of God, He was presented in the temple not made with hands. The whole treatment of the article on the Ascension is masterly and comprehensive.—Ed.]

which contrast was exhibited in His suffering and in His glorification. It is also shown by the first appearance in Galilee, when He portrayed the future of His Church in the future of her two chief apostles; and by the second, during which He instituted the apostolic office of teaching and baptism in its New Testament form (as a visible institution founded by the Lord ruling in the transformed world).

Even at His last appearance our Lord returned to the things pertaining to His kingdom. The disciples had by His appointment assembled at Jerusalem, and here He again appeared in their midst. (Comp. Luke xxiv. 50, and Acts i. 12.) He led them once more, as in former days, to the Mount of Olives, and it looks as if Bethany were their destination, as it had so often been before. During this manifestation, in which He disclosed His mind to them more familiarly than He had done since the resurrection, He announced to them that the great and longed-for promise of the Father (which He had communicated to them in His parting address) would be fulfilled not many days hence. The moment of His leaving them was accompanied by a very great risk for them, namely, the danger of separating before the time and commencing His work, partly with immature enthusiasm, and partly with only the courage of a half faith; in either case, without the full unction of the Spirit. He therefore comforted them with the assurance, that not many days should elapse until the Spirit of power from on high would come upon them. With equal distinctness He commanded them not to depart from Jerusalem, but to keep together there, and wait for the fulfilment of His promise. To give them a clear idea of the promise, He reminded them of the saying of the Baptist, which distinguished between his own mode of working and that of Christ. 'John,' said He, 'baptized with water, but ye shall be baptized with the Holy Ghost.' It must have had great influence upon them to be thus reminded of the state of mind in which they had first entered the school of John, and attained to the presentiment of a new life. He promised them a new experience of life, which should surpass that beautiful enthusiasm of their first spiritual awakening as the heaven is high above the earth. They were now to be baptized in the streaming floods of the Spirit of God in His most glorious form and efficacy—as He manifests Himself as the Holy Ghost, and

with world-overcoming power leads the heart out of the old world into a new world, which is rendered glorious by the name of the three-one God, and is consecrated to Him.

When the Lord had said to the disciples that not many days would elapse until they should receive the promise of the Father, the hope awakened once more in their hearts, that the time for the restoration of the kingdom to Israel was near. For it seemed to them, that in the great outpouring of the Holy Ghost the fundamental condition was given under which the kingdom of Israel could appear in its ideal form. That they wished for no outward or unspiritual kingdom of Israel, is evident by their inferring the promise of the kingdom from the promise of the Spirit when they asked: 'Lord, wilt Thou at this time restore again the kingdom to Israel?' They were perfectly right in inferring that the kingdom of glory must proceed from the Spirit of glory. The primal elements of the world must have been evil, if the outpouring of the Spirit on mankind should not really produce at last a transformation of the world, a kingdom of heaven in humanity, in which not only the Israelite but also the Christian mind cannot fail to salute in love the real antitype of David's kingdom in its symbolical signification, and its restoration according to its inmost being. This was not their error; but they were wrong in thinking that the appearing of the holy kingdom must necessarily coincide with the outpouring of the Holy Spirit, so that if the latter soon follows, the former is to be soon expected. But their practical error would have been still more dangerous than this theoretical error, had they really proceeded to apply themselves to the things pertaining to the kingdom of God with impatient longing for its outward appearance. One remarkable circumstance, however, might have greatly contributed to make the disciples venture to ask Jesus: 'Lord, wilt Thou at this time erect again the kingdom of Israel?' He Himself seemed to them to have given just then the greatest reasons for expecting it. For He had never walked with them so openly and familiarly since the resurrection. He seemed willing again to devote Himself entirely to their circle in this world. Their feeling therefore must have risen to the highest hope that He would now abide with them. But when He likewise gave hints from which a speedy departure might be inferred, and consequently anxious forebodings mingled

with their joy, they were still more brought to the resolution of gently insinuating to Him their wish that He would abide with them.

The Lord took occasion of this utterance of theirs, to bring them back to a due consciousness of that to which they were appointed, according to which they should live devoted to the establishing of the kingdom, without expecting its appearance with calculating impatience. 'It is not,' said He, 'for you to know the periods or the epochs¹ (we might say, the times of concealment or fulfilment), which the Father hath put in His own power.' They ought neither to know nor wish to know in regard to this point. One thing they should know, that the times of the development of the kingdom of God, what retards and what furthers its future appearance, are special secrets of the Father's power, because He, in His power as Creator and Father, settles, sees through, and guides the grand developments of the creation, of the earth, of mankind, and of the family of the elect as it conditions the process of the development of the kingdom of heaven. The opinion is well founded, that the Son in His state of glory has perfect insight into this secret of the Father, and even, from time to time, makes partial and special disclosures of it to His people;² only we must hold firmly, that the peculiar and essential office of the Spirit of the Son is to guard against the premature and alien appearance of the kingdom, in order to further the laying of its eternal foundations in and through His followers. And with this intent the risen Lord continues His discourse: 'But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be My witnesses!' This saying seems to lower their expectations, but in reality it leads them far beyond these expectations. They are not to know of the kingdom as of an object standing before them, but they themselves are to have in the Holy Ghost the fundamental power of the kingdom, so that they are in the kingdom and the kingdom in them. They are not to look out, gazing for the kingdom with unfree and calculating longing, as if they were still essentially without it; much rather are they themselves to help to found it by becoming witnesses of the life, death, and victory of their Lord. They are to become His witnesses, His martyrs: this word signifies the strongest contrast

¹ Χρόνους ἢ καιρούς.

² See Olshausen, iv. 343.

to the appearing of the kingdom. The Lord also enounces the law, in accordance with which the appearance of the kingdom must everywhere be founded upon a testimony to Him which braves the threat of death. The appointment is in these terms: 'Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'

This expresses, in the first place, the certainty that His cause would advance until its completion, and then the order in which it must proceed, that is, in a theocratically organic way faithfully following the historical preparatory workings of the Spirit of God through the Old Covenant and all other divinely appointed means, through which, in the most various forms, He has prepared and still prepares the way. It also implies the necessity for His Church always continuing a Church of patiently enduring witnesses, and that His cause must advance through martyr-fidelity until the end of the world, and consequently until the end of time. Lastly, these words express the assurance, that through these means His kingdom would, according to theocratic promises, spread from Jerusalem through all the world, and would therefore finally appear, even in its revelation, as the actual kingdom which proceeded from Zion.

Thus the Lord gave His disciples a promise of the kingdom which far surpassed their expectation, and led it back into the right path—the path of humility, faith, patience, loyal service, and calm, strong, and invincible hope. He had to see them in this position before He could take leave of them; for the very fact of His departure should signify that much must intervene between the outpouring of His Spirit and the visible manifestation of His kingdom. So the time had now come when He could leave them as to His bodily appearance, that He might soon fill them with all the spiritual power of His being. He prepared the disciples for His departure, not only by the tenor of His last instructions, but also by the solemn manner in which they were expressed. He spoke to them with uplifted hand, as one bestowing a blessing. And now they observed that He always retired farther and farther from them with His face still towards them, and blessing them. He no longer walked with them, but soared away from them. They had by this time certainly gone beyond the top of the Mount of Olives; Bethany lay

before them.¹ But Christ, when withdrawing from them, seemed to take the direction towards the summit of Olivet. Here the great contrast in the appearances by which the risen Lord had shown Himself to them, rose to its utmost height. His hands still beckoned to them, bestowing blessings and inwardly enlivening them; His words of consecration still sounded into the depths of their hearts; but the fashion of His appearance was changed into a soaring celestial form. A cloud mysteriously gathered around Him which gradually quite veiled Him, and vanished with Him out of their sight over the top of Olivet.

The disciples seem to have been drawn towards the Lord from the further descent of the mount to its summit. Here they still saw Him soaring on high. They sank down in adoration, and looked stedfastly up to heaven. Their outward beholding became more and more an inward one. It was with them as if they had been taken up with Him into the triumphant kingdom of their Lord. We infer from this, that they were first brought to themselves from their enraptured gazing by the appearance of two angels. But this was now to them a secondary sight, an occurrence belonging to the lower reality, in comparison with the last view of their glorified Lord. The two angels in white apparel necessarily bore to them mainly the appearance of two men. They became aware of the presence of the angels only when these stood close by them. It was as if this vision of angels were the first thing to recall them into the circle of ordinary consciousness, so high had their souls flown, gazing in rapture after their Lord. The words of the angels were, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven.' The disciples understood this heavenly message. They now knew that their Lord had risen from this world of earth by the impulse of His own being as well as by the attraction of heaven, and was seated at the Father's right hand in the kingdom of glory. They were reminded of their calling, and of the words by which Christ had consecrated them to it. The ascension was set for them as a sign and a seal of the certainty of their Lord's return in glory, and at the same time it gave them the promise that

¹ Lachmann reads Luke xxiv. 50, *ἕως πρὸς Βηθανίαν*, not *ἕως εἰς*; and so the passage may be well rendered: to a point opposite Bethany.

they should then rejoice triumphantly in the fulfilment of their longing and of their work through the appearing of His kingdom.

The pain of separation was swallowed up in the sublime and spirit-like frame of mind in which they now saw the course of their Lord closed by His glorification. They returned from the Mount of Olives to Jerusalem, having their hearts filled with imperishable joy. Their path led by Gethsemane; and perhaps in passing they thought of the great contrast which has since moved and comforted so many a Christian heart. A little while before this, Christ had, from love to His people, descended to the pains of hell at the foot of this mount, and now from its summit He has ascended to heaven.¹

This frame of mind was the living testimony to the truth of the ascension. In consequence of it they walked through the world as men who had breathed the air of heaven, and been penetrated by the spirit of eternal triumph. They went through the tribulations of this world with the lofty bearing of citizens of heaven.² Thus their life gave evidence, in the first place, that Christ's ascension is not only attested by the effects which still flow from it, but also that in these effects it still abides on earth, that His ascension decides also the ascension of all believers.³

NOTE.

(Acts i. 12) The Evangelist Luke describes Olivet as a mount

¹ [The nearness of Christ's deepest humiliation to His highest exaltation is thus exhibited by Archer Butler (*Sermons* ii. 190): 'As His last step on earth was upon that mount which had witnessed His agonies in the garden, so even beyond the clouds did He bear us, and our sorrows, and their remedy. The very imprint of suffering upon hand and side is still visible to all heaven, and bids many an astonished angel cry aloud (as the Jews of old), 'Behold, how He *loved* them!'—ED.]

² See Fredrika Bremer, *Morgenwachen* 48; Ullman, *Historisch oder Mythisch* 3.

³ ['The great value of this transcendent fact is, not merely that it is an *example* of our future ascension, but that it is our ascension *begun*,—we in Him having risen to heaven, we in Him being at this time present before God, we in Him being united with the eternal plans and procedures of heaven, so that we are for ever blended with Christ, His property, His purchased possession, the very members of His body.' Archer Butler's eloquent and profound *Sermon on the Ascension* ii. 189.—ED.]

which is from Jerusalem a Sabbath-day's journey¹ (two thousand average paces). Its top may be reached in a quarter of an hour. It got its name from the olive-trees covering it, especially on its western declivity; only a few of these trees now remain. It stretches from south to north, and consists of three detached eminences. The southmost, at the foot of which lies the village of Siloah, is called the Mount of Transgression (of Offence, Mons offensionis), because it is thought to be the hill on which Solomon offered to Chemosh and Molech (1 Kings xi. 7). On the northern peak there was once a tower called 'Viri Galilæi,' because the two men in white apparel (Acts i. 10, 11) stood there during the ascension. The middle eminence, about 300 paces from that tower, is, according to the legend, the place of the ascension, on which are the remains of the Church of the Ascension, built by the Empress Helena, and a Turkish mosque, an octagonal building with a cupola. There is shown here a footprint in the rock, said to be impressed by our Lord; the Turks are said to have taken the second into their great mosque. V. Raumer, *Palästina* 304. Regarding the Mount of Olives, comp. *Schubert's Journey* ii. 520.

¹ [Bethany, though two or three Sabbath-days' journey from Jerusalem, was on the Mount of Olives, whose roots sprang about a Sabbath-day's journey from Jerusalem. There is therefore no discrepancy between the statement in the Gospel and that in the Acts.—ED.]

PART IX.

THE ETERNAL GLORY OF JESUS CHRIST.

SECTION I.

THE TESTIMONY TO THE GLORIFIED MESSIAH IN THE OUT-POURING OF HIS HOLY SPIRIT, AND IN THE LIFE OF HIS CHURCH.

(Acts i. 12-26; ii. 1-43.)

‘THIS same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.’ These words contain the verdict of Heaven, God’s own explanation of the significance of Christ’s ascension: they are a sentence of revelation. But they are equally the expression of the heavenly confidence with which the disciples of Jesus returned from the Mount of Olives,—the confidence, namely, that the Lord would yet return again from heaven in personal form to bring His work upon earth to an end. Their future course of life, their whole conduct and conjoint action, their looking up to the glorified Lord in heaven, their receptivity for the fulness of His Spirit, and the establishing of His Church, were all founded on this certainty; it entered, as an expression that could not be shaken, into the depths of the Church’s life, and became one of the main pillars of her hope.

The disciples, shortly before this, had, from the first knowledge that Christ had come from the Father into the world, acquired the second knowledge, that He must again leave the world and go unto the Father; and now by revelation from heaven, accompanying their view of Christ going to heaven in

the full glory of spirit and of life, they attained to the additional confidence that He would again return from heaven to earth. .

But this confidence comprehended three things. They had now certain knowledge that their Master was exalted in His individual personality into the kingdom of supreme glory at the Father's right hand, that is, into the kingdom of power; translated to the dominating point of things which appear, which must at the same time be the centre of the world's dynamic relations, that so He was made perfect as the Prince or principle of the transformation of the world. But they knew, further, that henceforth He would from His throne begin to sanctify and transform the world in the power of His perfected life and work through the outpouring of His Spirit, and the general rule which He exercises over the world in the power and fellowship of the Father. They knew, finally, that the work of the transformation of the world, or of perfecting His spiritual foundation and bringing it to manifestation or regeneration, and renewal of the visible world in the depths of its spiritual life, must necessarily be completed by His reappearance—in short, that His appearing is necessary to complete the glorification of the Church on earth, and perfect its union with the Church above.

They waited, therefore, with all their soul for Him and His coming. They looked for His revealing Himself henceforth in the 'thunder of His power,' in the quiet and gentle influence of His Spirit shaking the heart and overcoming the world, until the whole earth should glow with the fire of His love and the light of His Spirit—until His coming as lightning from the other world into this to complete its transformation in its judgment. But He had told them with sufficient distinctness that He would not, in the first instance, reveal Himself to them in that new form of appearance, but by sending His Holy Spirit, who should glorify His entire formation and growth in them, whereby He designed to fill them, in the first instance, with His presence, and with the full peace of the presence of the Father Himself (John xiv. 23). Hence they waited for that mystery with their souls strung to the highest tension.

They felt the more intensely, as they were not as yet aware of the form assumed by the life of Christ in its fulness and power. It was first a commencing and growing power of life in

their spirit. And now He had withdrawn into the inaccessible regions of heaven, while they were surrounded on all sides by a world which, being prone to darkness, could not but express a natural antagonism to the principle of the transformation of the world which was in them—namely, the birth of the glorified Christ (John xvii. 13, 14). Thus, as formerly Herod, the gloomy representative of the world's power, sought to kill the new-born Messiah as a denizen of this earth, so now the spirit of the world, which Christ had vanquished on the cross, rose up, threatening to quench the risen Saviour—that is, to hinder the implanting by His Spirit of His glory in their hearts. They felt this, and therefore withdrew with their blessed secret into an upper chamber in Jerusalem (i. 13), to cherish there continued devotion, although they still regularly visited the temple also, praising and blessing God (Luke xxiv. 53). They were all assembled with one accord, like a flock which apprehends a storm, or which has heard the shepherd's voice calling them to other pastures. They knew that they needed to keep together in order to retain the remembrance of their Lord in all its vividness, and that the sparks of their individual reminiscences of Christ must be collected upon one hearth if the flame of the Spirit should be kindled upon it. Each disciple seeks and loves the other, because he sees in him a living relic of his Lord, and recognises in him lineaments and similitudes of the life of Christ of which he himself stands in need. Thus they form a compact circle for the purpose of faithfully retaining remembrance of Christ, refreshing and enlivening each others' memories with respect to Him. The centre of this assembly was formed by our Lord's disciples, His relatives, and the holy women who had followed Him. It is worthy of remark, that Mary too (who is here mentioned for the last time in the New Testament history) is named as a member of this praying church which waited for the outpouring of the Holy Ghost. From the same ground, in order to be quite complete and prepared for the reception of their Lord in the glory of His Spirit, they seek to fill up the void caused in their midst by the fall and ruin of Judas. In those days Peter stood up in the midst of an assembly which consisted of 120 names,¹ and proposed that the place of Judas

¹ The expression *ὄχλος ὁνομάτων* might induce us to understand here, under the number 120, the working members of the Church in particular,

should be filled up by another apostle. Referring to Judas, he said: The Scripture must needs have been fulfilled; namely, those two sayings referred to above. Judas, who had obtained part in the desirable ministry of the apostles, had in his downfall exchanged it for the field of blood as a burial-ground.¹ Therefore one of the men who belonged to the wider circle of the disciples from the beginning of Jesus' public ministry, should come in the place of Judas to be, with the rest of the apostles, a witness to the resurrection of Jesus. The assembly agreed at once to this proposal; they all acknowledged that it would be conformable to the will of God, and to the theocratic significance of the number of the apostles, if the sacred circle of twelve should be again completed. But how ought they to fill up the place of an apostle? They chose two men, and then committed the decision to the lot, or rather to the Lord through the lot. There was no hazard in using the lot in this case. The Church doubtless chose the two men who seemed to be most suitable: she did not apparently know which of the two to prefer. So the lot fell, at all events, upon a man of apostolic dignity. But in this individual case there was something positively to recommend the using of the lot. As the other apostles had been called individually by the Lord Himself, the disciples believed that they would encroach on His sovereign right were they to choose an apostle by their own judgment alone. The full significance of His institution came into consideration here, in contrast to the action of the Church; and all the more prominently, as this was a case concerning an apostle who required to have not only the spiritual dignity of the New Testament, but also the full measure of Old Testament theocratic authority. This latter circumstance might specially recommend the employment of the theocratic form of the lot. But perhaps the disciples humbled themselves once more for their former intercession in behalf of Judas, by committing the decision in this case to the Lord, who knows the as distinguished from the women and the younger members of the circle. [So Calvin.]

¹ Olshausen maintains that vers. 18 and 19 are to be considered as a historical addition by Luke, so that ver. 20 must have immediately followed ver. 17 in Peter's address. But the necessary explanations would then be wanting for the address in ver. 20, without taking into account that the *ἐδοι πληρωθῆναι* would then have to be referred to the fall of Judas himself, and not to his lot.

hearts of all men, as expressed in the prayer with which they consecrated the lot. The two men whom they thus placed before the Lord were Barsabas, surnamed Justus, and Matthias. The lot fell upon Matthias, and he was associated with the apostles.¹

But the internal attitude of the disciples still continued their most essential preparation for the coming of the Holy Ghost. They were in spirit withdrawn from the world, and lived in the contemplation of their glorified Lord; their eyes hung on His throne; they were of one heart in the most earnest entreaty for the fulfilment of His promise. They continued for days in the state of meditation and longing, like one great heart absorbed in the depths of heaven and crying to God. We may in some measure form a conception of the greatness and the mystery of this prayerful repose, of this withdrawal and rapture, when we consider it as the continued effect of the impression left by Christ on His disciples at His ascension, or as the depth of that mental frame which corresponded to the full stream of the Holy Ghost which they received at Pentecost.²

The Israelite Pentecost drew near; they were again assembled with one accord, and now the Lord fulfilled His promise to them. They were very probably assembled in a porch of the temple, for it was at an hour of prayer which they would be inclined to spend in the temple, especially during the time of the feast (Olshausen, iv. 359). The Spirit came accompanied by great and marvellous signs, striking on the ear in a sound 'as of a rushing mighty wind,' and appearing to the eye in cloven tongues as of fire. He thus announced Himself in signs so long as He was outside of them: first in a sign of His circumambient universality, and then in a sign also of the definite individualizing of His rule in individuals. But as soon as He filled them with His inward presence, His sway was revealed in the first festal form which it assumes in the human heart. They began to speak with other tongues. The porch in which they were assembled was filled by a concourse of participants in the feast.

¹ According to Eusebius, he was one of the seventy disciples; according to Nicephorus, he is said to have preached the Gospel in Ethiopia, and to have suffered martyrdom there.

² [The attitude of the disciples waiting for the outpouring of the Holy Ghost is very vividly depicted by Arthur in the *Tongue of Fire*, chap. ii.—Ed.]

All heard them speak with wondrous clearness, beauty, and solemnity in the language of their home, their people, and their heart. And yet there was the highest unity in this wondrous manifoldness of the different voices, a unity of the spirit and the understanding, which formed a perfect contrast to the confusion of tongues at Babel. The feast of the reunion of the nations into one family, the feast of the spiritual harvest of mankind on the field sown by Christ,¹ the solemnization of God's new lawgiving, destined to be written in the heart of God's people in all nations, had begun, and always continue silently ever since. The tenor of all the inspired utterances of the individual members of this choir was very easy to understand: they proclaimed simultaneously the great acts of God, and the eternal significance of the great acts in the life of Jesus which was now glorified by the Spirit. It belongs to the history of the apostles and of the Christian Church to treat fully of this event and its consequences. What in the meantime must engage our attention, is the founding of the first Church, and how it sets forth the divine glory of Christ.

The New Testament Church commenced her existence not as toiling, but as keeping holiday. She formed first a heavenly choir, which by speaking with new tongues proclaimed the glory of God in Christ, and of Christ in His spiritual rule. The most opposite opinions were formed of this spiritual life by the people who crowded around. Some expected wonders from heaven. Others mocking, said, 'These men are full of new wine.' The great division of the people into believing and unbelieving which had shown itself in our Lord's presence when on earth, became again manifest as soon as the glory of His Spirit was revealed in His disciples. This division was the significant beginning of a crisis which must be completed hereafter in the final judgment. The hostile attacks upon the new life of the disciples made Peter raise his voice to justify and explain this fact. From the solemn joy of one speaking with tongues, he turned to the labour of

¹ To keep in remembrance the giving of the law on Sinai was unquestionably the first motive for the appointment of the Jewish Pentecost; although from the connection of the theocracy with the blessings of nature, it was celebrated chiefly as the feast of harvest, and this in proportion as the reference to the giving of the law was lost sight of. [On the connection of Pentecost with the giving of the law, see Baumgarten's *Apostolic History* i. 50, or Jennings's *Jewish Antiquities*, p. 488.—ED.]

addressing a very mixed audience, partly receptive and partly unreceptive, and gave them his first testimony to the resurrection of his Lord.

The power of his address immediately showed that the greatest change had taken place in the disciples, and that they had now become apostles. 'The new time,' said he, 'has now appeared which the Lord promised by the prophet Joel, and these are its signs. The resurrection from the dead, of which David prophesied, has now come to pass in the person of Jesus. Him has God exalted to His right hand, as was aforetime prophesied by David, and thence He has shed forth this fulness and power of the Spirit and of the new life with which the new time commences, even Messiah's kingdom in its spiritual glory. Thus God declared Jesus to be the Christ by the things which they saw. By the outpouring of the Holy Ghost, God has evinced that that same Jesus whom ye crucified is the Christ.'

This Jesus, whom ye have crucified, hath God approved as the Christ through the outpouring of the Holy Ghost: this testimony of Peter's pierced the hearts of all the receptive among the Jews present. And now he could call upon them to repent and to renounce by baptism the old world and the old life, that they might receive, in the name of Jesus, remission of sins and the gift of the Holy Ghost. About three thousand souls were added to the apostolic Church on that day. The Church of Christ was now introduced into the world by His disciples, the institution founded by Him was planted among His people.

According to the express declaration of Christ, this outpouring of the Holy Ghost is to be considered as His own return to His disciples. He—He Himself is the fundamental life of His Church. The Church has not a kind of subordinate spirit of Christ, but His Holy Spirit; her inmost life is essentially of the same kind as the life of Christ. She possesses His gifts not in part, but in their entirety; or, in other words, she has not a half possession of Him, but spiritually she has Him altogether;—we say spiritually, although not yet in the full riches of His being and the glory of His appearing. This presence of Christ in the Church is evident in her tendencies as well as in her gifts. The members of the Church continued steadfastly in the apostles' doctrine; they continued to live in solemn remembrance of their Lord, letting nothing slip which pertained to His word and life.

But this life in the pure doctrine of Christ was not with them a mere theoretic, one-sided, and weak life; it proved its practical power in the firmness of their brotherly fellowship. Thus the Church had, in respect to doctrine, all the mental activity of *the school*, and in respect to life, all the love of *the family*, and both in the higher sense and style of the Holy Ghost. She was assured of the spiritual presence of her Lord in her midst, and continually sealed this certainty by breaking of bread and by prayer. But at the same time the members of the Church in the constant communion constantly celebrate the hope of their Lord's return in His appearing. That return is the collective expression of everything which they still needed, which the world still needs. And in the midst of their riches they had always a strong feeling of this need, which feeling proceeded from the very sense of their riches, and expressed itself in their prayers.

Thus the Church stood in the strength of the Lord; and therefore a holy awe was spread around her, and wonders and signs were done by the apostles. This is the sphere of the holy influence exerted on the world, with which the Church was and continues to be surrounded, as the earth is surrounded by its atmosphere, and the living man by his breath. She continues to spread through the world the work of the glorification of Christ through the Spirit, who reproves the conscience of the world, diffuses in it a sacred awe, and makes it to rejoice, in its awakening faith, with the wonders of love and of help.

But as her characteristics and power give evidence that Christ lives in her, the same is specially shown by her gifts.¹ The Apostle Paul, in his description of the fulness of life in the early Church, gives us a grand view of the richness of the gifts of Christ, as He communicates Himself through His members, and as He establishes the inner and essential organism of the Church through the unity of the Spirit in all His manifold operations (1 Cor. xii.). The grace of Christ is manifested, on the one hand, in the objective form of *the word*, and of distinct understanding: in one, as the word of wisdom, which refers everything to the final aim; in the other, as the word of knowledge, which always recurs to the first foundation. The same life is manifested, on the other hand, in the subjective form of

¹ Compare Conradi, *Christus in der Gegenwart, Vergangenheit und Zukunft*, p. 78, etc.

power and of faith in the narrower sense ;¹ and here again one has the gift of healing, and another that of giving miraculous proofs of spiritual power (against demons). Here comes the gift of prophecy, which unfolds to view fresh developments or revelations from the ground of Christian truth ; and side by side with it the gift of discerning of spirits, in order to distinguish and guard the truth. The Christian appears in one aspect giving way enthusiastically to his intuitions, exulting, exclaiming, and singing, while he speaks with different kinds of tongues ; and in another, in a state of the highest reflection, repose, and circumspection of the Christian understanding, explaining the lofty, the deep, and the dark utterances of Christian experience, and dealing with all the questions put by men whose minds have been sharpened and exercised by worldly culture. The life of Jesus included all these gifts in all their fulness, in His individual unity ; but in His Church they are mysteriously divided among the members, and their unity in this case exists only in the unity of the Church.²

And so Christ has always remained by His Spirit in His Church, and He abides in her to the end of the world. It cannot be said that the Church's unity in Christ was ever wholly lost, although it rested as a deep secret throughout all Christendom, and came fully to view only in the preaching of the Gospel and the due celebration of the sacraments. Just as little can it be said that the word of Christ, as it is expressed in the New Testament, ever disappeared from the heart of the Church, however concealed a book this scripture of the New Testament written on the heart may be, whose leaves and characters are spread through millions of hearts throughout the world. The same holds true with respect to the essential lineaments of the life of Christ. They have become inalienable characteristics of His eternal Church, however much the outward appearance of the Church may seem estranged from the life of her

¹ I take the *πίστις* to be here a contrast to the *λόγος*. They form the two elements of the contrast in the one and the same Christian life. The *λόγος* represents it in so far as the objective prevails in it ; and the *πίστις*, in so far as the subjective prevails in it.

² Comp. Neander, *History of the Planting and Training*, etc., i. 130 [Bohn].

Lord. Finally, the like is true of the miraculous gifts of Christ. All His powers for health and victory continue working in the Church, and bringing on the transformation of the world. But they work mediately, in altered forms, in separate and secret operations, according to the changes induced by difference in the times. Were it not really so, were Christ no longer here, He would be no longer putting forth His strength to complete the unfolding of His victory in spreading His eternal life throughout the world.

But there are three different proofs of Christ's presence in the world, which work in constant unity. Christ is here, first, in the power of His historial efficacy, in the living effects produced by His manifestation on the history of the world. He is here, secondly, in the constant continuance of His intercession in heaven, and working upon mankind through His Spirit in His Church. He is here, thirdly, in constant and painful progress of life and development, in the pangs of birth urging on mankind and the earth to meet His appearing, and very specially in the unutterable groanings of the Spirit in the hearts of believers who sigh for perfection, which groanings constantly tend to bring on His ultimate appearing.

The Lord, by the outpouring of the Spirit, thus gained in His Church a definite and living form. The Church recognised Him in the divine glory with which He revealed and continued to make Himself known to her, and recognised in this revelation both His pre-historic glory before the world was, and also His post-historic eternal glory. His elect recognised Him most profoundly in His eternal majesty, and announced it to the Church. John and Paul have given us in their writings the most glimpses into these depths of the glory of Christ. We will follow the former in our considering the pre-historic glory of Christ, and the latter in considering His post-historic glory.

SECTION II.

THE PRE-HISTORIC GLORY OF JESUS CHRIST.

(John i. 1-18.)

The contemplation of the absolute glory of Jesus Christ in His historical appearing and manifestation, became to the Evangelist John, as has been already hinted, a means of knowing Him in His eternal pre-historic glory before the world was, and in the relation which His eternal being bears to the world and to man. He found the bright form of the eternal glory of His Lord by penetrating always further and further into the divine depths of His present glory. In this perception of Christ's eternal glory the spirit of revelation met with its highest explanation, which is, that its inmost life is an impulse towards the light.

But at the same time we may observe, that the Evangelist was guided by a great and irreversible law of life. This law may be expressed as follows: Every kind of life is specifically definite, a definite idea of God. Hence follows, that any definite kind of life, in all the changes and developments which it passes through, must nevertheless continue always like itself in its proper and essential capacity. Now if we apply this law of life to the person of Christ, it amounts to something like this: since Christ in His historical manifestation has evinced Himself to be the powerful living principle of man and the world,—the ideality of the world, or the light in which all its essential relations disclose their ideality,¹—it must necessarily follow, that He was this principle before the foundation of the world, and that He, as its deepest ground, exclusively mediated this foundation; and hence it also follows, that at the end of the entire development of the world He shall appear as the glorious centre and Prince of life in all its forms, as the Head of the glorified Church. This law is vividly presented to our view when Christ is called, according to His divine nature, The first and the last (Rev. i. 17).

¹ The opinion has been often expressed, that the Greeks had no conception of the holy; but the Greeks had certainly a presentiment of the holy in the recognition of the ideal. Ideality is the visible form of holiness. We use the term ideality here, because we are speaking of the scientific conception of the transformation of the world by Christ.

With the Jewish idealists, the eternal Angel of God's presence gradually faded away into the general idea of the mere spiritual Messiah (probably after their realists had gradually lost Him in the seven archangelic forms). The Socinians, on the other hand, thought that Christ was able by the way of merit to become gradually the Son of God, which He was not at first. Finally, our most recent spiritualists make Him suddenly become, in the middle point of time, the absolute mover of mankind, which He neither was before, nor is to be after; they make Him give the world an impulse quite foreign to His nature,¹ an impulse to which His nature has no corresponding depth and power, constantly pervading and ruling the world. And so they also think that the apostles could have been divided in their knowledge of Christ, or rather their mistakes regarding Him, by similar extraordinary limitations of spiritual view; so that the one had a perception of the post-historic glory of Christ, but not of His pre-historic majesty, and that the other again continued entangled in the directly opposite pure half or minus Christology.²

All these notions flow from the supposition, that the various stages in the development of life should be regarded as *romantic* metamorphoses, that is, that every development is purely and altogether fantastic transmutation, and can pass from any one form into any other—it can, while in progress, lessen, increase, and transpose their contents in every imaginable way; a supposition which has reached its full scientific development in the Hegelian philosophy. (See below, Note 1.) But the idea conveyed by the romantic metamorphosis must be removed by the knowledge of the *classic* metamorphosis, as it has been so significantly unveiled by Göthe in the realm of nature, that is, by the fundamental principle, that life, in its deepest ground, is definite, and that, therefore, every kind of life has its own specific definiteness, and unfolds itself in conformity with itself in a specifically definite manner. Although this canon suffers modification through the principle of freedom, yet that principle

¹ Which would consequently have to be considered as pure, unmixed extravagance; so that Heine and Feuerbach, setting out from those premises, are quite consequent in representing Christianity as the peculiar extravagance of mankind.

² See the already mentioned treatise by Von Baur (*Theol. Jahrbücher von Zeller*, iii. 4, 618).

by no means abolishes it, but only gives it a more exact definition. Man can, by the misuse of his freedom, really frustrate his heavenly destination; frustrate it, we say, but not abolish it, for the measure of this frustration will always be represented by the measure of his hellish sufferings. Thus he can never erase from his nature anything belonging to his deeper capacity. In so far as his existence is not in God for delight, it is in vanity for pain. And just as little is the Christian, in the right use of his freedom, able or desirous to give himself a spiritual glory, that is, a fulness and fashion of spiritual life which transcends his original destination. But, on the other hand, whatever God has laid up before the foundation of the world for one of the elect in one way, and for another in another, must all be made manifest in its glorified form in the light of Christ.

Now Christ is the elect of God in the absolute sense. All things were created by Him, and through Him, and for Him (Col. i. 16). Thus John has, while contemplating the divine eternal glory of Christ manifested in time, a distinct view of His eternal glory before time, and that as it proceeded from its eternal ground to the historical revelation by manifestation in time of the Only-begotten of the Father. In accordance with this view, he describes to us the eternal Christ, first, in His relation to God (ver. 1), then in His relation to creation (vers. 2, 3), and further, in His relation to mankind in their original and inalienable nature (ver. 4), and especially to historic, fallen man (ver. 5).

This relation to historic man is now unfolded. The eternal Logos reposing in God—supporting the world, and in His motion shining into mankind—is portrayed as gradually becoming incarnate. In the first place, prophecy is introduced as it announced the future manifestation of the eternal Light. John the Baptist, its last and highest representative, is described (vers. 6–8). Then the gradual coming of the eternal Light into the world is expressed (ver. 9). This advent is distinguished in the first place by its historical beginning from the eternal presence of the Logos in all the world, without reference to time. Its result is next exhibited to us; namely, that the Logos was at first received neither by the world in general, nor by His people in particular, but that He was afterwards received by a special election of His own people. In this we see, first, the contrast between Heathenism and Judaism; and next, that between un-

believing and believing Jews (vers. 11, 12). These believers are now described as they become through the Logos children of God (by an incipient supernatural conception), and so mediate the advent of the Logos in the flesh (by a perfected supernatural conception), (ver. 13). The point proposed for consideration is now reached, namely, the historical revelation of the Logos in His incarnation, and the communication thereby of eternal life to mankind (ver. 14). The testimony of John the Baptist, and also of the apostles, to the eternal glory and the gradual historical incarnation of Christ is then given (vers. 15, 16). Finally, when the Evangelist, in concluding, intimates the fulness and the full saving efficacy of the divine revelation in Him, he at the same time intimates His post-historic, continued, and eternal rule in mankind (vers. 17, 18). We can give only a brief sketch of all these matters.

In the beginning was the Word, and the Word was with God, and the Word was God.

This intimates the eternal divinity of Christ. For the affirmation here is regarding the beginning simply as the beginning, and the Word simply as the Word; and just as unconditional is the expression, It was, the Word, it was. In the beginning of all things, and so from all eternity, the Word already was. But if the Word was before the world, it belonged to the very essence of God, and as Word was God's Word. And if it was the one, the all-embracing concentrated Word of God, it was the eternal self-determination and determinateness of God, the eternal brightness and power of His being and will, all the fulness of God comprehended in one pure and perfect expression. Thus it was, on the one side, the pure expression of His essence; on the other, the full expression of His world-creating will: on the one side, entirely spirit, like reason in discourse; on the other, entirely life-producing power, like the breath, the sound, and the life-awakening effect of speech.

The mind of the heathen world says, *In the beginning was Chaos*; the contracted Christian mind says, *In the beginning the Word came into being*; cramped speculation says, *At the end the Word arises*; and Faust, under the influence of Mephistopheles, writes, *In the beginning was the deed*.¹ The enlightened

¹ This transposition has grown into great favour in the most recent philosophy.

Christian mind says, with the Spirit of revelation, In the beginning was the Word. We may admit, without hazard, that the Evangelist was led to adopt the expression, *The Word*, from the secular speculation of the time in which he lived;¹ and it makes his Christian peculiarities so much the more characteristic, that he has employed the idea of the Logos in a sense different from, and much deeper than, the speculation of a Philo when developed to its full, and even partly supported by Old Testament faith.

Philo's Logos is not the full (ideal and concrete) expression of God's essence, or His perfect self-revelation; not the alone and exclusive principle of the origin of the world, or the full power of pure creation; and, finally, not the kingly principle of life simply, which has power to become man in a form of life which is definite and individual; in short, not the Logos of the historical Christ. According to Philo's view, He is weakened in the relation first mentioned by the indefiniteness of the divine nature, that is, by the obscuration of His eternal personality;² in the second, by the opposition of an eternal matter which He, as the world-forming idea, must overcome;³ in the third, by the

¹ On this question comp. Tholuck, *Commentary on John*, p. 58. It is certain that John neither had, nor could have, his idea of Christ from the Alexandrian school. He had it, in the first instance, from beholding Christ Himself. In the next place, the Old Testament doctrine of the Wisdom of God (Job xxviii. 12; Prov. viii. 22, etc.; Sirach i. 1-10, xxiv. 10-14; Book of Wisdom vii.-xi.), and also the doctrine of the Angel of the Lord, might contribute essentially to unfold it. Moreover, in the choice of the expression, The Logos, the spirit of his evangelical intermediation between the Christian idea of Christ and the Alexandrian doctrine of the Logos is plainly discernible. It is not necessary to assume that he was acquainted with Philo's doctrine before leaving Palestine. But he certainly became acquainted in Ephesus with the Alexandrian Philonic doctrine of the Logos. And when he then appropriated the expression, it was not to enrich his own idea of Christ by that of Philo, but to reform Philo's by his. ['The inspired writers are to be regarded, not as borrowing and imitating, but as correcting the errors and supplying the deficiencies of their less favoured predecessors and contemporaries.' Conybeare's *Bampton Lec.* p. 66. The relation of John to Philo is fully discussed in (besides the Commentaries, especially Lampe's) Treffry, *On the Eternal Sonship*. See also Burton's *Bampton Lec.* p. 223, and Hagenbach's *History of Doctrines* i. 108.—Ed.]

² To this pertains what Philo teaches concerning the incommunicability, intangibility, and inaccessibility of God. Comp. Keferstein, *Philo's Lehre von den göttlichen Mittelwesen*, pp. 2 ff.

³ When Philo sometimes expresses himself as if the matter of the world

irreconcilable opposition between the ideal world and the real.¹ In a word, this Logos is oppressed and obscured by heathen (although Platonic) views of the world, by which Philo intended to idealize the purely Old Testament view. Philo's Logos does not possess absolute vital power; it is not the eternal personality of the Son, but only the ideal unity or universality of all ideas of the world.²

But, according to John, the Logos of the Gospel stands before God in this personal definiteness. He was with God not as regards locality or space, but stood before God in perfect contrast of definiteness of life; and that not first proceeding from Him in an unfinished and incipient state, but in a perfect form moving towards Him (*πρὸς τὸν Θεόν*). And so He Himself was God; He was of divine essence. For as yet the world was not, but He was; and He was complete in the presence of God, and bearing a relation to God. Thus He was perfectly distinct from God, and yet He was also perfectly one with God. In this perfect definiteness of His being, the Logos appears as the perfect self-revelation of the divine essence. God has determined Himself and views Himself in the Logos. If we perceive in its full significance the contrast in this relation, we discern the doctrine of the Father and the Son, and God appears to us as the highest life, that is, as love. If, on the other hand, we look at the unity in this contrast, we have revealed to us the being of the divine Spirit, especially as *the Holy Spirit*. But when we consider God Himself in the unity of these three great and definite expressions of His consciousness, we recognise Him as *the Spirit*, as the Spirit of spirits, or as the *Threefold*. Threefoldness is an essential characteristic of all spirits. Even man is threefold was created by God (see the same, p. 5), that is to be explained from the reaction of his Old Testament faith against the views which dominated over him.

¹ Still less could Philo's Logos have become flesh, for Philo considered the body as the prison of the soul.

² Although Philo often personifies the Logos. Comp. the above work, p. 88. [That Philo's expressions, which might at first sight seem to imply personality, are to be understood merely as personifications, has been put beyond all reasonable doubt by Dorner (*On the Person of Christ*, vol. i. pp. 19 ff.). Mosheim has very ably maintained the same opinion in his notes to Cudworth (*Intell. System* ii. 323 ff.), in which he gives a very masterly sum of Philo's views. Conybeare (*Bampton Lectures for 1824*, p. 63) expresses himself of a different mind, but does not state his reasons.—ED.]

in so far as he is spirit. Only blind force appears to be altogether simple, and yet it is not really so. Now since God is the Spirit of spirits, He is, as threefold, the most blessed Trinity. The three essential elements of all consciousness exist in His divine consciousness in infinitely definite *essentiality* and in infinitely essential *definiteness*.¹ Thus the doctrine of the Logos is, in special, the doctrine of the eternal glory of the Son of God.

But at the same time the doctrine of His perfect elevation above the world is set forth, as the Evangelist expresses it, by summing up what he had already said in the expression :

The same (the Logos in the divine definiteness of His being already stated) *was in the beginning with God.*

But His presence in the world also, nay, even His eternal incarnation, has been indicated already; for it is not said that He was *before* the beginning, but *in* the beginning. As He was complete in the beginning, so the beginning was constituted by the completeness of His being. For in the beginning He was already the Word, and so the world-determining principle.² Christ's being in the world rests upon the world's being in Christ, and it is just this which decides His being in the world. If the world had not been first ideal in Christ, as Christ is in the world, He would, at His coming into the world, have been included in it, and not the world in Him. But because the world was, before its origin, predestined in Him, and proceeded from that predestination, Christ could enter into the world and appear in it as a denizen of it without losing His superterrestrial glory in itself.³ As above the world and within the world, He is the principle of creation.

¹ Comp. Nitzsch, *On the Essential Trinity of God* (Stud. und Krit. 1841, 2).

² The doctrine of the eternal incarnation of Christ was no doubt alluded to in Mic. v. 2 : ' His goings forth have been from of old, from everlasting.' Comp. Schüberlein, *On the Christian Doctrine of the Atonement* (Stud. und Krit. 1845, 2, 297).

³ What has been said may be applied to the relation between God and the world. The fact of God as God being in the world establishes His superiority to it. Were God only in the world, and not at the same time above it, He would not be in the world as God, but as a product of the world itself, and this immanence would be anything but the immanence of God.

‘All things were made by Him (the Logos); and without Him was not anything made that was made.’¹

It indicates the absolute superiority of God and of Christ above the world, that the world was made by the Word, the Spirit of divine life complete in form and conscious of His action, and not by a blind force unconscious of its own existence, and unable to direct its own operations. This absolute superiority of Christ to the world forms the only proper ground for His absolute presence in the world, or the fact that the Logos is present in every forthputting of the world's life with His whole power and superiority to it. And this superiority of Christ to the world involves, at the same time, the full ideality of the world. Not anything that has been made, however small, not a single atom, has been made, except by the Word. So there is nothing originally blind, no eternal matter, no primeval obscure in the world; everything that consists must be traced to the dynamic operation and conscious reason of the Logos. John, without doubt, means just this when he writes, 1 John i. 5, ‘God is light, and in Him is no darkness at all;’ or even when he says, i. 7, ‘God is in the light.’ This is the strongest concrete-speculative expression of the eternal personality of God. But the strength of this expression shows how consciously he had in view the antagonistic principle which underlies the heathen view of the world as it presented itself in the rising Gnosticism of that age, placing itself in antichristian opposition to the fundamental principle of Christianity. At the same time, he has, by these words, decided the eternal triumph of Christian speculation over abstract human speculation, down even to its latest systems and their supporters.

Now, because the Logos is the principle of the world when coming into existence, He must also establish and conserve it when it has come into existence. And as He thus manifests Himself, the one Logos branches out into two forms. He is the very life of life. And so, in particular, He is the light of men. The world develops its life in a definite contrast, on the one side in the form of natural life, on the other in the form of spirit. Now the Logos is the power which upholds and preserves both

¹ The punctuation of the Alexandrians, οὐδὲ ἐν. ὃ γέγονεν, ἐν αὐτῷ, harmonizes well with their view of the world. It obscures the connection. See Lücke, p. 304.

regions of life. He is first of all the principle of life. In Him was life;¹ that is, the individual, eternal, personal forms, the ends and aims, the shapes, metamorphoses, laws, and faculties of life, all proceed from Him. In appearance, the order is the reverse; but in reality, it is as we have described it.² For in the Logos, or in the eternal Christ, men and spirits generally are chosen and beloved: men imply the forms of the world, and from these the norms of life in the world proceed, and the powers which in the first place form the material basis of the world's life and their last result. Thus creation is not upheld by atoms, nor by the law of gravity, nor, in general, by anything which appears. Its deepest ground is Christ, the eternal Elect of God, in whom all God's children are elect and beloved as His Church. The visible creation is, so to speak, only the bridal chariot which outwardly indeed precedes the eternal Bridegroom and His Church, the eternally beloved bride, but in reality comes after them, for it presupposes the Bridegroom and bride. Thus the life of the Logos, the ideal mind, the breath of love, pervades the whole world. Nature is not the first, but the second,—not the ground of life, but the form in which the spirit appears.³ The Logos is its breath of life. But it is very significant that the Logos even as the life of the life is also the light of the lights, namely, of men. The truth, the moral and religious law of life, the living and spiritual power of man, does not consist in a world of abstract ideas and general conceptions regarding an absolute spirit overshadowing individuality. It is true that the light of the world forms a definite contrast to the life of the world, but this contrast is a pure harmony. There is no contradiction

¹ In other places Christ is styled simply The life; but here, The principle of life, doubtless to prevent His being identified with the natural life of the world.

² It is characteristic that Philo, even in the creation of the rational world, makes the more abstract and general, *e.g.*, the idea of the sky and of empty space, precede the more concrete, *e.g.*, light, and even the spiritual in itself precede the specific spiritual.

³ In appearance, everything springs at first from the undeveloped; and many let themselves be misled by this appearance to assume that even the Spirit, God Himself, proceeds from the undeveloped. They do not consider that even in the nature which appears, everything that can be called egg or seed has behind it a developed life of its own kind, and that so they are very sensuous in apprehending nature from the mere outside and first appearance which presents itself.

between life and light—no incongruity of any kind, as is supposed by the abstract thinking of the philosophy of the schools, which degrades life to a burnt-offering to light, and the world of the individual to the Golgotha of the Spirit. On the contrary, it is just life which forms the light of men. For as the life which appears has proceeded from the light of the Logos, it again becomes in man word and light. Truth, knowledge, law, the light of men, have proceeded from the eternal and essential forms and their relations, from love and its ruling power, from the real world and its norms. *The life is the light!*

This is the relation of the eternal Christ to the world in its undisturbed, substantial relations. But now the Evangelist further describes His relation to the world in its historic agitation, that is, to fallen man:

The light shineth in darkness, and (yet) the darkness comprehended it not.

Darkness exists now. He does not say, whence. For darkness has no proper whence. Sin is unsubstantial.¹ It is the direct opposite of light. Light is the principle of clearness, the element of the transformation of the world—of the revelation and restoration of its ideal configuration in the kingdom of love. Darkness again assails the light, and so it is the spirit or *unspirit* which darkens and devastates the world by hiding its personalities, by deranging its ideal relations, and dishonouring its spirits in the kingdom of hate. And as light proceeds from life, so does darkness from death. But as the life is from the Word, so death is from the false primeval cecity of sin in the life of conditioned spirits. And finally, as that Word is the revelation

¹ V. Baur writes (in the treatise referred to, p. 12), 'Only so far as the Logos, as the principle of life and of light, is the light of men, has He, as the light that shineth in darkness, the darkness for an opposite, and therefore darkness must be taken chiefly in an ethical sense. But since the whole matter under consideration proceeds from the absolute, and, mediated by the Logos as the principle of the divine self-revelation and world-creation, moves onward to the contrast between God and the world, light and darkness, we are, even in respect to the ethical, referred back to the general cosmic connection of principles, in which ethical and physical, freedom and necessity, spirit and nature, are still comprehended in their unity, as the metaphysical background, which is the essential supposition of everything whereby moral volition and action realize themselves in the realm of ethics.' And this is called interpreting John, who has written John i. 3, and 1 John ii. 5 and 7.

of love, so the *unword*, the self-obscuration of man, is from hate, from growing cold towards God, our neighbour, and the demands of our own inmost life.

Thus darkness exists. It is fact, and forms the ground-tone of the world's history before Christ; so much so, that the Evangelist can combine sin and men in one, and call this unity Darkness. But it does not form the only tone of the ancient world. The light stands opposed to this darkness, which has apparently become concrete. It shines on it, shines into it, or rather, according to the Evangelist's deep expression, shines in it. It is infinitely near to the darkness; not in the sense of Pantheism, which attributes sin to necessity, and so makes it a kind of light, but in the sense of primordial and efficacious divine faith, which regards the ills which proceed from sin, and reveals sin in its substantial side, as God's judgment on sin—as the first reaction of the injured life against the nullity of the morally evil, and thus as a shining of the light in the midst of the realm of darkness. Nay, it is just the darkness of sin which first makes the light to shine, properly speaking, makes it flash fitfully in many-hued coruscations, and reflects it in all the colours of the rainbow. What insight must the Evangelist who wrote this have acquired into the conflict of the light with the darkness in human life in the heathen world, and especially in the heathen mythologies! He knew, as no one else did, how this conflict of light with darkness forms lurid appearances of a thousand shapes and hues, christological reflections in heathen mythology. It was the triumph of the light¹ that it could continue to shine in the midst of darkness. The light displayed its most glorious and sublime appearances or conformations in the realm of revelation, namely, in the forms of righteousness and mercy.² But the greatness of the fall of the human race was shown in its not perceiving this general revelation of the Logos, and by its keeping itself so wrapt in its darkness as to have not the slightest surmise of the shining of the light of the Logos, as if it had let its light be quenched in its darkness. Thus the darkness comprehended not the light. It rather seemed as if the light were swallowed up, or at least suppressed, for ever by the darkness. But it only seemed so. For although the darkened world of

¹ Of the λόγος σπερματικός. See Justin Martyr, *Apol.* ii.

² See Schöberlein's treatise referred to, p. 241.

man could for its part do nothing right to appropriate the light,¹ the light rested not until it had victoriously forced its way through the darkness of men. This breaking through took place in the depths of human life, in the secret midst of popular life, by a gradual development lasting through several thousand years, without men having a distinct consciousness of it. The prophets alone gave testimony to it by announcing the coming of Christ. It is quite in accordance with the emphatic manner of the Evangelist, that he here sets forth John the Baptist as the proper representative of the whole succession of Old Testament prophets and the whole Old Testament prophecy regarding Christ, because he as the last and greatest prophet completed the testimony of prophecy to Christ.

There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

Thus the advent of Christ was announced by the word of the prophets. In this very word the nominal side of Christ's advent was unfolded. But a real advent ran parallel with this open unfolding of His name. Nay, further, this real breaking through of the Logos in the hearts of the elect was the actual and living ground of those visions, in which His coming was revealed to the prophets. Their hearts were shaken, made to swell with blessed emotions, by the dawning rays of His incarnation. The Evangelist now describes to us this real advent of Christ.

The true Light (the positive primal Brightness, the Light of lights), *which lighteth every man* (shining in into him), *was on His way to come into the world* (was entering into the world).² *He was already in the world, and the world was made by Him, and yet the world knew Him not. He* (the Logos) *came unto His own peculiar possession, and His own people received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.*

¹ Characterizing passive religion.

² On the expression *ὃν ἐρχόμενον*, comp. Lücke, p. 319. Lücke, after a learned and careful analysis, takes the expression as preterite, allowing himself to be guided by the supposition, that vers. 11-13 refer to New Testament matters. But this is a wrong supposition. The sense of the expression receives its explanation from the idea of the real substantial advent of Christ.

This is the dark enigma of sin and of Heathenism, that the Logos, who was in the world, the Creator and Upholder of the world, who announced His presence in it by every manner of appearance of which it was capable, was nevertheless, as to His eternal rule, not known by the world (heathen humanity), was not once observed in His great historic breaking through and coming into the world; nay, that He came by the way of revelation unto His own, unto the Jewish people, and that the men who were in a special sense His own received Him not.¹ The Evangelist exhibits in all its enormity this misconduct of men, which sought to bar the way against Christ in His advent. For the number of those who finally received Him in reality, was infinitely small in comparison with the number of those who received Him not; and even in the case of the former He was received not without manifold resistance of the sinful nature, so that it long seemed as if the Logos would not be received at all by men. But this appearance passed away. In opposition to the passive religion of the heathen, the active religion of the patriarchs was formed, which was further developed and moulded into shape in all true, pious Israelites. They received Him, and by receiving Him increasingly gained distinct knowledge of His nature and advent, and faith in His name. With this faith He gave them the power (of the new life, of the new birth) to become the sons of God (in an incomplete and incipient form).² The incarnation of the Son of God was mediated through this higher birth, through the faith and life of these embryotic children of God.

Who were born not of blood,³ nor of the will of the flesh, nor of the will of man, but of God.

The Evangelist evidently regarded those Old Testament

¹ On the various expositions of the antithesis, τὰ ἱδία and οἱ ἱδίοι, compare Lücke.

² Lücke maintains, that the expressions vers. 11, 12, 13, are to be understood as referring to New Testament times. This is, however, contrary to strict speculative sequence of the context. He observes: It could doubtless be said of the Old Testament revelations, οἱ ἱδίοι αὐτὸν οὐ παρέλαβον. Doubtless indeed, comp. John xii. 39, etc. Further, τὸ ὄνομα αὐτοῦ would never be used with respect to the Messianic name of the Logos in the Old Testament—the Christ of prophecy. Comp. against this view, John v. 46, viii. 56, xii. 41. Finally, the sonship of God effected by the Logos would never be attributed to the faith of the Old Testament, but of the New Testament life. Against this, comp. John viii. 39, x. 35.

³ Οὐκ ἐξ αἱμάτων.

children of God as the living means of Christ's miraculous birth of the Virgin. They were this, first, as they were the incipient children of God; secondly, as they were born to be such children of God; thirdly, in so far as they were born not of human generation; fourthly, because their birth of God was nevertheless mediated by the progressive consecrations of human generation; fifthly and lastly, because they exhibited in their history an endless mutual action and reaction, and progressive approximation of the *natural birth* and the *new birth*, which had to reach its goal in the birth of Christ—a birth absolutely new (on the one side entirely spiritual, on the other entirely natural).¹

These beginnings of real sonship to God in the many, formed an essential prediction of the complete Sonship to be manifested in the birth of Christ, His Only-begotten. But they were sons of God not merely in name, or simply consecrated for that intention; they experienced the commencement of a transformation of their inmost nature into the life of the Spirit—the commencement of a new birth; and this became a prophetic intimation, that hereafter the absolutely spiritual life could be born. And yet their regeneration did not proceed from human generation, but was an immediate operation of God from on high, and in this form it foretokened the perfect and miraculous birth. Their new birth transcended human generation, yet it was mediated or made way for by the ennobling of the theocratic generation. The Evangelist intimates this, by describing with discrimination three different forms of generation. The first is the common sensuous generation, proceeding from the intercourse of the sexes, ἐξ αἱμάτων. The second is that which is ennobled in some measure by the action of the will in the flesh—a generation in which the higher plastic or formative impulse of a nobler nature, unknown to the generator, operates in his flesh.² The third is the noblest theocratic generation; it

¹ On the current expositions of this passage, see Lücke, p. 331. The proper signification and reference of this passage to the miraculous birth of Christ would have been perceived earlier, had not the substantial advent of Christ been too much lost sight of.

² As, for example, in the history of Judah, Gen. xxxviii., in which, however, the fanatical veneration of Tamar for the theocratic in the house of Judah (notwithstanding her error), is to be taken well into consideration. Judah sank here below his dignity; yet notwithstanding, the formative impulse (the will) of the theocratic nobility was ruling in his flesh.

is consecrated by the moral spirit of free love, of marriage, and of priestly spirituality, or, as John says, by the will of man. Isaac and John the Baptist, for example, were the offspring of such generation from the will of man.¹ As the incipient Old Testament new births were based upon this consecration of nature, but rose decidedly above it, the same is, in the highest degree, the case in the birth of Christ. He was not of human generation, even the most consecrated; but His birth was mediated by those consecrations of nature as well as by those spiritual new births. For that spiritual life became more and more nature and birth, and those births, on the other hand, became more and more spiritually consecrated; this reciprocal influence could reach its perfection only in the holy birth of the Messiah from the Virgin. This birth is spoken of in the following terms:—

And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth.

The Evangelist employs the strongest terms to express the incarnation of Christ. It was not as it were a particular word from the eternal Word, a single or special energy of the Logos, but the Logos Himself that was made man.² And He was made man in the proper sense, not as if the case were that He merely revealed Himself through a man, that He put on humanity, or ‘clothed Himself in our flesh and blood;’ He was really and truly made man.³ And with what fulness and power did

¹ From the reference of this passage to Christ’s birth of the Virgin, it is clear that the Evangelist could not speak here of the will of the man or of the woman.

² Köstlin indeed maintains (*Lehrbegriff des Evangeliums und der Briefe Johannes*, p. 159), ‘His being made flesh has not yet advanced further in the way of development than to His being clothed with a human body, and to immediate active and passive participation in what happened to and around Him on earth.’ This overlooks the fact, that becoming flesh is, in its very nature, the last development in becoming man. Or would flesh, pure and simple, be human flesh? Yet Köstlin thinks that *ἄνθρωπος* would have done here equally well as *σάρξ*. But the Evangelist perhaps had grounds for not choosing the expression *ἄνθρωπος*, and for choosing the expression *σάρξ*, namely, not to approach too closely to the idea of the ideal eternity of the God-man.

³ See Fromman, *der Johann. Lehrbegriff* ii. 351.

He appear as man! He was made man in the form of being one man distinctively,¹ with a definite individuality; nay, He was made flesh.² He assumed human nature in all its sensuousness and substantiality.³ When it is further said, 'He dwelt among us,' that indicates that His incarnation proceeded so as to enter fully into historic relations with men. He gave actual proof of the truth of His being made man, by humbling Himself, taking on Himself the form of a servant, becoming a Jew, a poor pilgrim, and at last a curse of the world upon the cross. But when the Logos revealed Himself in the flesh, He revealed Himself as the fulness of grace and truth. Grace—the highest glory of the love of God, appeared in Him as it effaces and abolishes the guilt of sin, sin itself and death, and changes the curse into blessing; truth—the highest glory of the revelation of God in His essential light, appeared in Him, not only as it destroys every illusion of sin, but also brings the reality and certainty of the highest life, fulfilling all mere appearances, all shadows and symbols of life.

The Evangelist could not confine himself to a merely objective presentation of this truth; he had to interpose a parenthesis which attested the blessed experience of himself and his com-

¹ Distinctive oneness in the case of man involves uniqueness, that is, individuality; and if no special human personality is ascribed to Christ in contrast to the divine-human personality, yet He must not be thereby deprived of human individuality. His individuality consists in embracing as unity, all individuals of the human race. Are all individualities to find their unity in one who is not an individual?

² The expression, the Logos was made flesh, is so pregnant, that no other could be substituted for it. The word Logos cuts away all Ebionite conceptions, and the word flesh all gnostic-docetic. The expression, He was made, can be used for refuting Nestorianism. It is much stronger than if it were said, He came in the flesh.

³ V. Baur (as above, p. 20) disputes the supposition, that the prologue exhibits distinct marks of historical progress in the revelation of the Logos until His incarnation. 'The prologue has no knowledge of a historic Christ in this sense, but the Logos becomes historic through His entrance into the world and human history by His being the light shining in darkness. What is signified by the Logos being made flesh, can therefore, from the Evangelist's standpoint, be considered as only an adjunct, a mere accident of the substantial existence of the Logos.' The fundamental thought of Christianity only an adjunct! It was natural, moreover, for the author, when dealing with this decisive watchword, to characterize his position towards historic Christianity.

panions in the faith. 'And we saw His glory.' To see the glory of the Lord, which had only been granted to the prophet Isaiah in a state of ecstatic vision, had for years been the constant experience of their lives. With the eyes of their body spiritually enlightened, they saw the glory of the Lord, the effulgence of God (the Shechinah) as exhibited in its most distinct manifestation, in the bodily shape of Christ. A view more glorious than the highest Old Testament vision, was for them matter of daily experience. And under the influence of this divine brightness in human form, the eyes of their spirit were opened more and more, so that they perceived in Christ the glory of the Only-begotten of the Father (the Son of God embracing in His one and only birth, all the births and new births of all God's children).

The expression, *He dwelt among us*, taken in connection with the special signification of what follows regarding the beholding of the glory of Christ, shows the contrast between the Old Testament and the New Testament view of the glory of Christ. There, the Lord dwelt in the Holy of Holies in the temple; here, in the midst of His people. There, He revealed Himself but seldom, and to chosen individuals; here, He lived together with His own. There, they saw only His brightness, and that while in an ecstatic state; here, believers had, with their bodily eyes, a full view of Him as He was manifested in the flesh. There, His appearing had resembled lightning in its sudden disappearance; here, He made, by historical intercourse with His disciples, His abode not merely among them, but also in them.

This incarnation of the Logos bore witness of itself, and just because it did so it was also attested by God's witnesses; first by those of the Old Testament, represented by John the Baptist, and next by those of the New, in whose name John the Evangelist speaks.

John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me; for He was before me. And of His fulness have all we received, and grace for grace.

Thus the two Johns, of whom the one seals the Old Testament when it reached its climax, and the other unlocks the New in its depth, bear common testimony to the incarnation of the Son of God. The testimony of the Baptist, which he gave

in his crying (κέκραγε), is still preserved in its spirituality (μαρτυρεῖ). And it is a definite testimony to the glory of Christ profoundly expressed. Christ comes after him as the prince comes after the herald; that is His historic glory;—and yet in reality He was before him in His continual ideal-substantial incarnation in the Old Testament; that is His theocratic glory. That He comes after and yet is preferred before him, rests on His being before him as the principle of his life in God; that is His divine glory. The younger John gives the New Testament testimony in the words, ‘And of His fulness have all we received, and grace for grace.’ One revelation after another of love in its highest majesty as it eradicates sin and makes the soul free and joyous in God, one solar operation after another, as it stirs, quickens, and renews life in all its depths, have all we experienced from Him, one in one manner, and another in another, and every one always more and more gloriously, so that it became evident that the divine life of Christ is an infinite fulness of God, which is displayed in endless manifestations of sin-uprooting grace. Thus the revelation of the Son of God has received the very highest attestation. And now the Evangelist, in his own manner, sums up the whole contents of the prologue in one retrospective, concluding sentence.

For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him.

The Evangelist does not content himself with giving us once more, in this concluding sentence, a general description of the incarnation of the Son of God in all its significance, but also teaches us how to appreciate it with still more exactness, by exhibiting it in distinct contrast to the divine revelation of the Old Testament. He has already given us a glance into the real connection between the Old Covenant and the New. He now comes to speak of their distinction; and first of all, as a distinction between Christ and Moses. The law was given by Moses: the law, in contrast to the fulness of the grace of Christ, and consequently as an exact outline of that new life, without the power of imparting it, which can be done by grace alone; the law, as a strict demand of life under the threatening of the curse, and consequently as the mere symbol of life, but

as the real power of death. But the new and absolute revelation in Christ now appears in contrast to the former revelation through Moses. The condemning power of the law, which kills the sinner and yet cannot kill sin, is abolished by the expiatory power of grace, which kills sin while it restores life to the sinner; and the symbolic signification of the law is abolished by Christ's fulfilling all its types and shadows, by bringing in the reality of life. But this distinction between the Old Covenant and the New holds good as a distinction between Christ and the prophets. Taking the experience of them all, they had the most manifold visions of the glory of the Lord; but comparing their revelations with that of Christ as prophet, we can use the strong expression, God (Himself) has been seen by no man; never by any. But He has been seen by the only-begotten Son. They only beheld while in a state of ecstasy the refulgence of the glory of God in the light of the Son, in His incipient incarnation; but Christ saw and always sees the Father in the spirit. He constantly reposes on the Father's heart (as John leaned on Jesus' bosom); and thus He beholds the Father's face with all the intimacy of perfect love. And it is this Beloved of the Father who brings us the new revelation of God. He has, in the most unconditioned sense, *declared* Him (ἐξηγήσατο).

But when Christ gave His disciples a complete revelation of the great salvation, unfolded fully the nature of the Father, and wholly disclosed His own divine glory, He at the same time laid the foundation for revealing His eternal nature to all the world. Thus the Evangelist, whose starting point was the consideration of the pre-historic glory of Christ, and who described His historic glory, points us in conclusion to His post-historic glory.

NOTES.

1. The distinction between the idea of the classic metamorphosis and the romantic metamorphosis is of great importance for theology. For it is an un mistakeable fact, that progressive life always developes itself in metamorphoses. It is very easy, therefore, to distinguish the idea of a lawless fanciful metamorphosis, which may be designated as the romantic, from that of the real metamorphosis guided by law, which may be called the

classic. The choice of these designations results from the relation in which the predominating notion in the idea of the lawless metamorphosis stands in our days to the more recent Pantheism, and especially to the romantic poetry which runs parallel with it. But the distinction, of which a general outline has been given above, must be more closely defined: the classic metamorphosis is conditioned by the inviolable law of a definite principle of life. It starts from the centre of a definite principle of life, the unfolding of which, it exhibits in its constant transformations, which take place successively according to the operation of an orderly law, that it may at last exhibit again the same principle of life in a fully developed and glorified form, and thereby attest that it has faithfully followed its course of development. Romantic metamorphosis, on the contrary, takes its origin from a quite indefinite plastic source of life, then assumes a seemingly specific definiteness, but only soon to exchange it again for a second and third; and if all the while it moves in an ascending line, yet at the end it loses, by the dissolution of its last apparently definite form in the bosom of the universal, from which it arose, the whole gain of the process. According to the law of the classic metamorphosis, the boy becomes a youth, the youth a man; according to the law (or *unlaw*) of the romantic metamorphosis, the beautiful princess is changed into a bear or a hateful monster, and *vice versa*. The more recent natural philosophy for some time entertained the idea of the romantic metamorphosis in the realm of physiology. According to the representatives of this theory, the individual life does not proceed from definite principles established by a conscious act of creation, but from the dark bosom of a generative source capable of producing an endless variety of forms, and disclosing itself in the shape of emanation. And while the doctrine of creation brings forth each individual life, after its own invariable kind, from the principles or creative thoughts veiled by the mother-bosom of universal nature, this emanation-theory constructs a fanciful process of nature, according to which the one kind of individual life always shifts round into the other, in which it sets out from the lowest forms of the vegetable kingdom, until at last, after having passed through the essential types of the vegetable and animal kingdoms, it reaches a definite and final goal in the likeness of man. This

theory has been supported particularly by the doctrine of equivocal generation (*generatio æquivoca*), by which is understood a generation which is not brought about by sexual propagation from beings of the same kind, but effected by elements of different kinds (organic substance, water and air), through the generating power of a plastic primeval matter diffused through all nature. The basis of this doctrine, however, has been shaken by the recent investigations of Ehrenberg and others regarding the infusoria; and Sobernheim has lately, in his treatise *Elemente der allgemeinen Physiologie* (Berlin 1844), attacked it theoretically also. (Compare on this subject the thoughtful essay of Pastor Johannes Hirzel, *die Weltanschauung der Bibel und der Naturwissenschaft*.) Sobernheim maintains, against the above-mentioned theory of nature, the proposition, that all beings are propagated only by their like (*omne vivum ex ovo*). This proposition may indeed be pushed too far, otherwise the doctrine of the creative energies of the universal substance could not have followed the doctrine of monads. It cannot be denied, that according to the genesis of life the egg must have proceeded from the universal life, just as much as the definite life from the egg. The first and fundamental forms of the visible creation were really not the definite seeds and species, but the more general elements of life—earth, water, air, light (see Gen. i.). But the definite forms of life which proceeded from the bosom of the more general life cannot be traced back to an indefinite plastic vital power (this is to be considered as only their nourishing mother-bosom), but to quite similarly definite vital ideas, which must have been realized in the definite developed living being (*e.g.*, Adam), before they were in the seed of the living being (*e.g.*, human generation). But at the same time we must firmly hold, that the species are really species (*omne ovum revera ovum*), true and definite forms of creation. From all this it follows, in the first place, that there is a defining creative spirit, the clear divine thought, which establishes the definite principle of nature. The egg or the bird cannot, as a distinct and definite form of life, take its origin from the infinitely indefinite, and can have been called into existence only by the absolutely defining. It follows, secondly, that the species do not proceed the one from the other, and do not exist as an ascending chain of being produced by a general

process of life, but that they are distinct types having a common consistency, although succeeding one another, and typifying, in the unity of a highly manifested life, the One and most specific life. Thirdly, and lastly, it follows, that the speciality of the life already indicated by the speciality of the egg, must manifest itself through the whole course of its development, or rather, that it must unfold itself always more and more decidedly. Agassiz too, in his treatise, *De la succession et du développement des êtres organisés à la surface du globe terrestre* (p. 7), distinctly declares himself against the systems ‘which formerly delighted in representing the whole of these organized beings as forming a graduated series, rising without interruption from the most imperfect beings to man,’ although at the same time he rejects the frigid hypothesis, ‘which, denying all succession, will not see in all creation anything except a motley assemblage of diverse forms, reascending to one and the same epoch, and having no other bond of connection than that of a common existence.’

It is worthy of remark, that even in nosology the idea of the classic metamorphosis is beginning to react against that of the romantic metamorphosis, as is seen, *e.g.*, in Mühry’s interesting tractate, ‘*Ueber die historische Unwandelbarkeit der Natur und der Krankheiten*’ (on the historical unchangeableness of nature and of diseases), Hanover, Hahn 1844.

The romantic metamorphosis appeared to best advantage in the more recent romantic poetry; and yet it could not but make a fatal impression when the moral characters were made to go through many fantastic changes from one form into another, as is sometimes the case in Tieck. But when even philosophy, in its more recent speculations, allowed itself to be misled into receiving the romantic metamorphosis into its theory of the world, thus recalling to life the East Indian goddess Maia, this can be attributed only to indistinctness in the thinking faculties themselves; and it is natural if that fantastic goddess appears more repulsive in Hegel’s phenomenology of the spirit than in Tieck’s poetic fancies, although both works, as highly interesting parallels, illustrate with equal and distinguished ability the idea of the romantic metamorphosis, the one in philosophy, and the other in poetry. But that fanciful theory is the most intolerable when it strays into the realm of theology, and pitches its tent

in criticism, the strictest of all theological orders; and if the latest products of this kind remind us of F. T. W. Hoffman or Holderlin's poetry of the penult stadium, we must perhaps beg pardon of the spirits of these romantic poets. Thus, for example, in a well-known school, the New Covenant is constructed from the basest sediments of the Old Covenant (Ebionitism) and of the old world (Gnosticism); that is to say, the new world of the new man is constructed from the sweepings of the old world and the passions and emotions of the old Adam. The religious-philosophical parallel to these romantic metamorphoses in criticism is to be found in the writings of Feuerbach.

2. The construction of the prologue proposed by Köstlin (as above, p. 102), according to which the prologue gives a three-fold view of the Christian religion from its commencement up to the author's time, is very properly rejected by V. Baur (22).

SECTION III.

THE POST-HISTORIC HEAVENLY GLORY OF JESUS CHRIST.

(Col. i. 12-20; Eph. i.)

Every christological view of the world which can lay any claim to the character of being a view of Christian spiritual life, while declaring the historical revelation of the divinity of Christ, declares also at the same time, as has been already indicated, His pre-historic and post-historic divine glory. And again, it can neither announce the eternity of the Son of God before time, without also thereby announcing His eternity after time, nor the latter without implying the former. The mystical Ω is sounded forth in the mystical A , and he who knows the Lord as the Omega necessarily knows Him as the Alpha also. This is specially true of the Apostle Paul.

It was in accordance with his active character, that he showed a predilection for the history of Jesus in its final stage, while the more contemplative John rather turned his attention to the deep ground of all life in the Christ before the foundation of the world. And yet Paul was well acquainted with that eternal

ground. He even gives us a new and definite view of it. While John describes the ante-mundane Christ as the Logos, and presents Him chiefly as the light, as the principle of the future transformation of the world, Paul glorifies Him especially as the ground and centre of spiritual blessing and salvation for the elect Church.

It is not our theme to set forth here the Christology of the Apostle Paul; we have only to sketch a part of Christology—Paul's doctrine of the post-historic glory of Christ. For doing this, we make use of the two above designated important christological passages in Paul's Epistles, and begin with the more definite and succinct passage—that in Colossians.

The practical tendency of the Epistle to the Colossians is expressed in the passage in which the apostle warns the Christians at Colosse not to let themselves be seduced by the false teachers, whom he describes,¹ into a false (dualistic-ascetic) striving after a false (angelistic) perfection, according to false hypotheses (the maxims of pre-Christian Heathenism and dualistic philosophy), (ii. 16–23). But on the other hand they ought to exercise the true spiritual askesis, which consists not in putting off the man, but in putting off the old man in order to put on the new (chap. iii.).

But they ought, with a view to this, to strengthen themselves by becoming duly conscious of the signification of their Christian calling, namely, that through Christ they are translated into the kingdom of perfection, that through His atoning death they are presented before Him as holy, spotless, and blameless (i. 21, comp. i. 13).

This wonderful translation of believers from the kingdom of darkness into the kingdom of perfection is explained by the signification of the personality of Christ, with whom they have, through faith, become one; in Him dwells all fulness. He Himself is the perfection; therefore they who are one with Him have entered into the kingdom of perfection, and so they are in their view above the false (dualistic) view, in the spirit of their efforts above the false (unfree ascetic) efforts, and in the real aim of their life essentially above the false (spiritualistic) aim.

¹ On the false teachers at Colosse, comp. Olshausen, *Commentary on the Colossians*, Introd. p. 276; Neander, *History of the Planting*, etc., i. 319 [Bohn]; De Wette, *Einl.* i. 2 et seq.; Steiger's *Commentar.* p. 83.

Thus it is in this relation¹ that the apostle gives here the outlines of his Christology. He calls upon the Colossian Christians to give thanks to the Father who made them (the believers of the apostolic Church) meet to be partakers of the inheritance of the saints² in light, delivering them from the power of darkness, and translating them into the kingdom of the Son of His love, in whom all believers have redemption through His blood, even the forgiveness of sins. And then it is further said concerning Christ :

Who is the image of the invisible God, the first-born of every creature ; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created through Him and for Him : and He is before all things, and by Him all things consist. And He is the head of the body, the Church :³ who is the beginning (the ground-principle of things), the first-born from the dead ; that He might be the first in all things (the Prince of both æons). For it pleased the Father that in Him should all fulness (of the self-revelation of God) dwell, and having made peace through the blood of His cross, through Him to reconcile all things unto Himself ; through Him (I say), whether they be things in earth or things in heaven.

Christ is first presented here in His proper nature, in His fundamental relation to God and to the world. He is the image of God in the unconditioned sense. This expression has, beyond a doubt, essentially the same signification as the Logos of John's Gospel, and the expression of the divine essence of which the Epistle to the Hebrews speaks (*χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, Heb. i. 3). For Christ is placed, as in the passages referred to, between God and creation, as the Revealer of God, as Founder or Upholder of creation. The difference of the expressions shows

¹ I follow here Harless' view in his excellent *Comment. zum Epheserbrief* (Einl. lxxiv.) ; but I cannot coincide with him regarding the leading thought of the Epistle.

² This explanation seems to me to be demanded by the connection. It is certainly not correct to say that the saints 'have a common *κληρος* whereof each has his *μερίς*.' Olshausen, p. 293. Much rather does every Christian, as an heir of God in common with all other Christians, gain the whole. The future inheritance is not divided, but the people of God consists of parts. Comp. the parallel passage, Eph. i. 18.

³ De Wette : 'that is, of the spiritual body which is the Church,' p. 18.

only a difference of the relations. John announces Him as the Logos, because his design is to exhibit Him as the clearness of God's consciousness, and as the clearness of the foundation of the world. The Epistle to the Hebrews presents Him as the express image of the divine hypostasis, because it introduces Him as the one pure and perfect expression of the manifold revelations of God in the Old Testament, and the one and only Upholder of all things. In this passage in Colossians, on the other hand, Christ must be presented as the image of the invisible God, because He is to come before the souls of believers as the pure essential image of the glory of God, as the princely archetype comprehending all the light-giving forms in the world, and is in this form to set them free from the angel-images and false spiritual ideals which they had been seduced to honour. As the image of God, Christ mediates the living view—the true knowledge of God.¹ As He is the image of God in the unconditioned sense, He is the pure expression, the pure archetype of His essence, or the second form, the beheld, in God's conscious self-beholding.² Since God is invisible as to His essence, the image of God cannot consist in the reflection of His appearance, but only in an essential copy of His essence.³

So Christ is the Son of God and the principle of the world. And He is the principle of the world in every respect; not only of the world in its first, but also in its second form—not only of the old æon in which the natural life of creation, but also of the new æon in which the spiritual life of redemption is the prevailing power. Thus He is the Prince or the first in all things (*ἐν πᾶσιν πρωτεύων*): in respect to the first world, He is the first-born before every creature (*πρωτότοκος πάσης κτίσεως*); in respect to the second, the first-born from the dead (*πρωτότοκος ἐκ τῶν νεκρῶν*).⁴

In respect to the first world, Christ is called the first-born before every creature. That this is not meant to designate Him as the first created, is shown by His being placed at the head of all creation, and also by His being again described in His resur-

¹ See Steiger's *Commentar zum Colosserbrief*, p. 135.

² De Wette and many others hold here by the idea of the historical Christ, through whom God made the world.

³ Hence called by Luther, 'ein göttern Bild' (a divine image). Comp. Nitzsch on the *Essential Trinity of God*, p. 308.

⁴ According to Bähr's arrangement, which is certainly the right one, and not Olshausen's.

rection as the first-born from the dead. But it is shown specially by the illustration of His name; for, by Him were all things (the All) created; and it is said for further illustration, all things were created through Him, and for Him. The expression 'by Him' embraces the whole, comprehending also the third illustration: And by Him all things consist. In brief, this is the relation of the Son of God to the world: He is the ideal and real, and consequently the essential principle of unity of the All. If we look at the origin of the world, all things are through Him; He is the foundation-principle in which all things arise. If we look at the consistence of the world, all things have their living consistency as a unity in relation to the revelation of His life; He is the living, all-embracing centre in which things consist. Finally, if we look at the end of the development of things, all things tend to unfold their ideal unity in and under Him, and so He is the end of the whole development of the world in which things find their consummation.

But the expression, the first-born, implies not merely the divine being, but also the incarnation of the eternal Christ. This follows from the inward relation in which He stands as Prince of the first world to the creation, and as Prince of the second world as He who has risen from the dead to the resurrection of the dead.

The apostle now proceeds to speak in detail of the creation called into existence by Christ, and which consists through Him and for Him. We have first the contrast, Things in heaven, and things in earth. The heavenly spirits worshipped by the false teachers at Colosse, and their worshippers, who by their superstition put themselves and these spirits out of the right relation to Christ, were made through Him and for Him, and consist in Him alone. We have no doubt that the apostle consciously referred to this; therefore he next reverses the order, and gives a view of the world in the contrast of the visible and the invisible. Christ is the Author and Prince of everything visible: this condemns their dualistic theory and askesis. He stands in the same relation to everything invisible; therefore they were wrong in their superstitious worshipping of the spiritual princes in accordance with their theory, however they might divide them into thrones (throne-spirits, spirits of the first rank¹), dominions,

¹ See Steiger, p. 151.

principalities, and powers. The apostle in the first place accepts their own representation of this spiritual hierarchy, whether the heavenly relations are or are not as they represent. For, however they may represent these spirits, the right knowledge of Christ always demands that they be thoroughly subordinate to Him.¹ It is manifest from Eph. i. 21, that Paul himself recognised a gradation of the heavenly spirits. He evidently makes special reference here to the powers of the other world; and Schleiermacher's opinion, that only earthly ruling powers are spoken of here, has been very properly rejected.² Yet it cannot be denied that the apostle's view contained reference also to the thrones, authorities, and powers in the visible world, as is plainly shown by the parallel passage in Ephesians. In the enumeration of the various powers, reference is made in Colossians to the visible³ as well as the invisible, in Ephesians not only to the world to come, but also to this world.⁴ Thus Christ is the absolute Prince of all the powers of this world (the Prince of the kings of the earth, Rev. i. 5), and of all the powers in the other world (Lord over all angels and spirits, Heb. i. 6).

Paul attaches great importance to the fact, that He who was before all things, and by whom all things consist, is also Head of

¹ 'But the error doubtless lay in the theosophic system, that the various secondary emanations, although mediated by the primary, were not conceived of as included in it, but were disposed round about the concrete *πρωτότοκος*, as an infinite developing itself in finite manifestations.' Steiger, p. 147. It lies in the nature of the Gnostic system of spirits, that they exclude one another just because they are emanations. As God contrasts Himself with emanation and it with Himself, so the individual emanations are contrasted with Him and with one another. In the later developed Gnostic system of Valentinus, Christ is only one æon made up of the *pleroma* (the fulness of all emanations). The expression *pleroma* was undoubtedly used in the apostle's days in the Gnostic sense; and so Paul designedly asserts, on the contrary, that the whole *pleroma* is included in Christ.—[See Burton's *Bampton Lectures*, *passim*.]

² See Steiger, p. 148; Olshausen, p. 149.

³ The passages, Rom. viii. 38 and i. Pet. iii. 22, favour the same view, inasmuch as the *ἄγγελοι* are distinguished from the *ἀρχαί* and *δυνάμεις* in the first passage, and from the *ἐξουσίαι* and *δυνάμεις* in the latter.

⁴ It is surprising how Olshausen can remark, 'Only we find no other passage in which it can be affirmed with certainty that these expressions, usually employed with respect to angels, are applied to earthly powers,' when it is certain that these expressions were first taken from earthly relations and applied to the angel-world.

the Church, the Prince of the new world of the Spirit.¹ For this truth serves to glorify the greatness of redemption by the depth of the creation, as well as to reveal the ideality of the creation by the holiness of redemption. This one proposition, The Mediator of creation is the Mediator of redemption, excludes innumerable errors, by setting aside, on the one hand, dualism, which represents the world of the Spirit as a hostile power opposed to the world of the creature; and on the other, Pantheism, which makes the waves of a wild emanation of creaturely life overflow and swallow up the world of the Spirit and of the spirits.

He by whom and through whom the All exists, is also the Head of the Church, for He is the first-born from the dead. There can hardly be a more beautiful expression than this (see Rev. i. 5). The resurrection from the dead is the third birth of believers, with which their life is complete. The new and eternal world of the perfected Church of God begins with this birth. And as Christ was the principle of the first world, He has also become the principle of the second, and in this sense again the first-born. He is therefore also described here as the beginning from the dead. For not until now comes the right and highest beginning—the beginning of the eternal world which has no end, behind which the first world as a mere introduction must always more and more retire.

The apostle proceeds to say, that the pre-eminence in either relation became Him. According to the good pleasure of God, the whole fulness (of divine revelations) was to be included in Him, as well the divine manifestations and spirits of the first revelation in creation, as the virtues and powers of the second revelation in redemption (comp. Col. ii. 9).

Hence follows, that the reconciliation which He accomplished in the second revelation is a bringing back of the spirits to Himself (*εἰς αὐτόν*), as He manifested Himself in the first revelation—that of creation. That is, the reconciled are not, as dualists, ascetics, and spiritualists, estranged from the spirit of creation by the spirit of redemption, but rather, by being reconciled with God through Christ, they are brought into harmony with their own inmost life, reconciled with the Logos in the deepest ground of their life and in the depth of creation, which is Christ Himself. They come to themselves (Luke xv. 17); although not in

¹ See Steiger, p. 159.

the old form of natural life, but in the new form of freedom in the spirit. The power of this reconciliation embraces the inhabitants of earth and the inhabitants of heaven. The dark saying of the apostle concerning this extension of the reconciliation¹ at all events expresses this truth, that the power of the reconciliation extends to the other world. It works in the spirits which already belong in a general way to the sphere of heaven, but are not yet perfect, and continues to work until they reach perfection, until they become altogether one with Christ, with themselves, and with God. Nay, even the pure spirits, the angels, are drawn into this circle of reconciliation, inasmuch as in Christ, the centre of all union, they are brought into harmony and union with the fallen and redeemed spirits.² This is perfect reconciliation when all disharmony on earth and in heaven, and between earth and heaven, ceases. The work of Christ, therefore, by which He brought about this reconciliation, is described as making peace. He made peace through the blood of His cross. The eternal result of His offering up Himself in full peace with Himself, with God, and with the world, in a suffering in which the world's discord pierced through His very life, in which the world warred against Him to the death, in which God Himself seemed to be against Him, is that now an almighty spirit of peace pervades earth and heaven, and brings into full harmony with it, not only the spirits, but also the things, by changing them from the fashion of the old world into the spiritual clearness of God's economy.

This last thought is the leading thought of the Epistle to the Ephesians, and especially of its great christological passages. The practical leading thought of the Epistle to the Ephesians is contained in the exhortation to unity in the Spirit addressed to

¹ On the different expositions, see De Wette, p. 20.

² [‘The union and communion between angels and men,—the order of the whole family in heaven and earth,—the communication of life, grace, power, mercy, and consolation to the Church,—the rule and disposal of all things unto the glory of God,—do all depend hereon. This glory God designed unto His Son incarnate; and it was the greatest, the highest, that could be communicated unto Him.’ Owen, in a chapter full of power and beauty on the Recapitulation of all things, in his work *on the Glory of Christ*. Some brilliant pages on the same subject, and tending to the same conclusion as the author, occur in Isaac Taylor’s *Saturday Evening* (Unison of the Heavenly Hierarchy).—ED.]

believers, Eph. iv. 1-6. Diversities among Christians should be shown only in the orderly arrangement of the gifts of the Spirit, not in the spirit of the one contradicting the spirit of the other. Consequently sanctification should be considered as a renewal in order to unity (vers. 31, 32). Christians should indeed prove their walking in love by avoiding fellowship with the children of darkness, v. 1-7; yet their unity should be mirrored also in the natural life by proper observance of the mutual duties of husbands and wives, parents and children, masters and servants, v. 21-vi. 9. On the other hand, Christians are to maintain constant warfare against the spirits of darkness, vi. 10, etc.

The leading theoretical thought of the Epistle corresponds to this leading practical thought.¹ It is expressed, i. 10: *All things are to be gathered together (reconstructed) in Christ as their head, both which are in heaven and which are on earth.*² It is the same thought as that which pervades the high-priestly prayer, John xvii. It describes the last and highest aim of the Church of Christ, nay, of every development of the world. Hence it can be acquired as a living view only by faithful development of the inward Christian life. One can very easily hold the thought as a formula or phrase; but, as living knowledge, it first springs from Christian hope, and then indeed it contributes most powerfully to the unity of believers. The apostle shows his readers how they come to the possession of this great truth. First of all he reminds them of what is contained in their Christian faith—how, through Christ, they are blessed by God with all spiritual blessings in the new world of the kingdom of heaven in Christ. From this standpoint they are first to look back to the deepest ground of their salvation before the world was; then again to take a steady view of the centre-point of their salvation, in order from it to perceive its last and highest goal. Thus the consciousness

¹ Olshausen overlooks this more definite idea and tendency of the Epistle, when he remarks, that the Epistle, as is natural in an encyclical letter, abstains from everything particular. It treats only of the general Christian ideas in a dogmatic and ethical point of view. The denial of the marked peculiarities of the Epistle goes so far with others, that they have been able to regard it as a kind of copy of the Epistle to the Colossians.

² The infinitive ἀνακεφαλαιώσασθαι, as Harless rightly remarks, depends on μυστήριον τοῦ θελήματος. But the proposition doubtless refers, although Harless denies it, to the final completion of the kingdom of God.

of their salvation leads them first to look back. In their redemption, the eternal purpose which God purposed concerning them in Christ, has been realized. There are two things in this decree—election, and predestination. *God has chosen us in Him (in Christ) before the foundation of the world, that we should be holy and without blame before Him in love.* At the same time, He has *in love predestinated us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.* This predestination is designed to be to the praise of the glory (of the glorious revelation and manifestation) of His grace.

We see here how Christian life points from its centre back to its primary source in election, and forward to its end in perfection. And the same is true of the knowledge of Christ, since the salvation of Christians depends on Him. The knowledge of the Saviour revealing Himself in redemption necessarily leads to the knowledge of His glory before the world was, in which He is the ground of the election and predestination of believers, and also to the knowledge of His future glory, in which He is to appear as Head of the holy Church. The first beginning and the last end of salvation are mirrored in its middle point, the middle and the end in the beginning, and the middle and the beginning in the end.

The glory of Christ before the world is shown from God's purpose of salvation in the following way :—The election of believers took place before the foundation of the world. Thus the foundation of the world was conditioned through believers. But their election was conditioned through Christ. Now, since the realization of their election began with the foundation of the world (for creation is the sphere of the realization of election), Christ in His eternal being must have really existed then. In the eternity before the world was, God saw believers holy and without blame in Him ; and that He so saw them, that He determined, defined, and beheld their distinctive being, was the cause of their coming into existence, and of their becoming what they are ; and as they came into existence, they could proceed only from the eternal being of Christ as their source. Now persons cannot proceed from a mere idea, but only from a person which comprehends them. Hence follows the eternal personality of Christ according to His divine nature. As the God-man, indeed, He existed for the world originally in ideal form, inasmuch

as He was not yet made manifest in the flesh; yet never in abstract ideal form, but always in ideal-substantial, for the incarnation of the God-man began from eternity. But in God He was always complete as the God-man, because God pervades and embraces all times with His presence.

The decree of election is executed in God's fore-ordination, settling whatever befalls His people, making all things work together to bring them to Christ. The sphere in which what is ordained is realized, is the history of men. Now since the predestination was in love, it was in beholding Christ who is the Son of His love, the Son in whom God as love finds the expression of His essence (Col. i. 13). Thus He is the fundamental condition of the world's history; and in this sense too He is a divine personality, underlying every development of persons. All sonship of men to God must be mediated through Him. This could not be, unless He were the real unity of all sonship (and so the only-begotten Son). The full manifestation of grace is to be presented at the end in Him. This could not be possible, unless He were already the true image of grace in the deepest ground of the world itself, and so the express image of God's person.

The apostle takes us next to the centre-point of salvation. In His grace He has made us accepted in the Beloved. Thus the Beloved is identical with grace, because He is the Son (the full expression) of His love, and because love in its greatest glory, as it uproots sin, is grace, and grace alone. The decisive historical fact of grace is this: *We have in Him redemption through His blood*; its effect in believers is, *We have in Him forgiveness of sins*; and we have both *according to the riches of His grace*.

It is from this riches of grace that the clear prospect of his highest aim is to be unfolded to the Christian, in the following manner:—Grace manifests itself to believers as *rich* and *abundant*, by its not only quieting distress of conscience, but also by its translating them beyond themselves, so that they are able to rejoice in it with the freedom of Christian knowledge. The *abounding of grace*, however, first shows itself in practical knowledge, in all wisdom (as it knows the holy end), and in all prudence (as it takes the right measures for realizing that end). From this enlightenment, there is a gradual unfolding of the knowledge of the

great mystery of God's will, as it corresponds to His good pleasure (*εὐδοκία*) which He purposed in Christ¹ before the foundation of the world, and which is to be unfolded in the fulness of times as the perfect household of God, which is the result or pure product of all the developments of the times. The apostle next declares the great mystery, in the words already cited, and which form the theoretical leading thought of the Epistle.

Thus the Christian, in the development of his life, gains a clear view of that future in which Christ as the Head has taken up the whole world into His life, rules in it as a prince, and exhibits it in its ideal unity as the perfect house or kingdom of God.

The apostle now shows how this institute began long ago. In Him, says he, we (the Jews) have been made God's people, and have received our special dispensation (*ἐκκληρώθημεν προορισθέντες*); in Him ye also (having become priests) were sealed with the Holy Spirit of promise (which is the real completion of that promise, the earnest of which was received by Israel alone).² And now he expresses his wish that the Ephesians might become perfect in the knowledge of the end of this kingdom (vers. 15-17). He prays that the eyes of their understanding might be enlightened (that they might have theoretical knowledge emanating from practical piety) to know *how rich is the hope which lies in their calling*; and as concerns the ground of this hope, *how infinitely great is the riches of the glory which*

¹ *Ἦν προέθετο ἐν αὐτῷ.* Harless makes the *ἐν αὐτῷ* refer, not to Christ, but to God. 'It would be against all rule if the apostle, while God is always the subject in the preceding context, introduced a different subject first (*αὐτῷ*) by the pronoun and afterwards (*τῷ Χριστῷ*, ver. 10) by name, while the reverse is the sole and only natural order.' We remark in reply, that the reversal of the order is occasioned by the solemnity and formality of the proposition *ἀνακεφαλαιώσασθαι*, etc.; and besides, Christ was mentioned ver. 7. Moreover the proposition *ἦν προέθετο*, etc., would be mere tautology if the *ἐν αὐτῷ* referred to God.

² Which is the earnest of our inheritance, he continues, until the redemption of the people taken into possession by Him (*τῆς περιποιήσεως*; comp. the exhaustive discussion on this word by Harless, 77, etc.), to the praise of His glory. The apostle is here thinking of the Jewish people. The Gentile Christians received the Spirit of perfect promise, which sealed them, although they had not received the initiatory elements of the promise. The Jewish Christians received the same Spirit as an earnest of their inheritance, by which a pledge was given them that the people of God's possession should be redeemed, although most of them do not now believe.

is to be unfolded from the inheritance of God in His saints ; and finally, as concerns the ground of this glory, what is the exceeding greatness of the power of God towards them that believe, according to the (full) working of the (whole) strength of His (infinite) might. Thus this absolute energy of God is the deepest basis of the believers' hope ; and they are able to know that it is so, for it has already begun to work mightily, namely, in the resurrection and exaltation of Christ (vers. 20-23). But the working of this mighty power is shown also in this, that, together with the risen Saviour, God has quickened them—the believing Gentiles in like manner as the believing Jews—and made them to sit with Christ in the heavenly places (ii. 1-6, etc.). They are to remember and think on this marvellous matter, that they, Gentiles as well as Jews, have, by the power of grace, already become of the household of God (ii. 11-22). Nay, further, he adds, the very reason why he must suffer and be in prison, is this revelation of the mystery, that the Gentiles should be fellow-heirs in Christ ; and therefore his sufferings should not be a stumblingblock to them, but should rather strengthen their confidence, and advance their knowledge of the greatness of the community founded by Christ, and of the exceeding greatness of His love, which passes knowledge, that they might be filled more and more for the perfect dispensation of the unveiled fullness of God¹ (chap. iii.). It is evident that the foundation is now laid for the practical leading thought of the Epistle—the exhortation to unity.

We can now see clearly in what connection the apostle speaks (i. 20-23) of the exaltation of Christ to heavenly glory and dominion. This exaltation is a pledge to believers that the foundation for the revelation of the perfect dispensation (ver. 10) is already laid. In it God has already decided in principle the manifestation of the glorified world ; for He has exalted Him with the same mighty power as that by which He builds the new world.

He has *raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion,*² *and every name (titled power)*

¹ Beautifully, *ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.*

² The apostle seems here to view power as it proceeds from the internal to the external. The *ἀρχή* is chiefly internal, the *κυριότης* chiefly external.

that is named, not only in this world, but also in that which is to come (comp. Phil. ii. 6-11); *and has put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness (the outspread riches of life)¹ of Him who fills all in all.*²

Thus Christ appears in His exaltation as the Lord of glory; all powers are subject to Him. He exercises this power, however, in two forms. The things of creation, as such, are under His feet, nay, even the powers of the world are so, in so far as they have a worldly tendency. Unfree, and with no insight into the future, they are absolutely subordinate to the principle of their life, and this subordination in principle is increasingly carried out in reality. How can we fail to perceive that nature is made dependent on man, and man on the Lordship of Christ? How plainly does it appear that the mightiest princes on earth are subject to the gentle and imperceptible, but almighty sway of Christ's sceptre—that they must all, even unconsciously and against their will, further His ends, and more and more pay homage to His laws. In this sense He is the absolute Prince of the kings of the earth (including the princes in the kingdom of science and art). But while the world is put under His feet, the Church is His body—in most intimate union in free-

The *δύναμις* stands next the *κυριότης* as its foundation, while the *ἀρχή* is first unfolded in the *ἐξουσία*. In Colossians, again, the somewhat different enumeration of the powers seems to be made according to a twofold contrast. In relation to God, the powers with a mainly inward tendency are the *θρόνοι*, the centre-points of God's rest; the powers with a mainly outward tendency are the *κυριότητες*, lordships, governments of God. In relation to the world, the powers tending to depth are the *ἀρχαί*, creative genii; and those tending to manifestation are the *ἐξουσίαι*, actively working powers.

¹ Olshausen is not quite correct in remarking (p. 149), '*Πληρωμα* can neither here nor elsewhere, when it refers to God, mean either the filling activity of God, or the condition of being full.' He himself has remarked before, that the act of filling is called *πλήρωσις*. If it can sometimes be called *πλήρωμα*, yet the latter expression means, in the first instance, the substance which fills. Comp. Harless' observation (with reference to Bähr). p. 122.

² And inasmuch as He is the Logos who upholds The All, filling Himself. Hence perhaps the striking 'solecism' of the middle form *πληρουμένου*: see Harless, p. 134. (Harless shows that the proposition refers to Christ, notwithstanding its similarity to 1 Cor. xv. 28, from its parallel form in relation to *τὸ σῶμα αὐτοῦ*.) The Logos become man in Christ fills His own sphere of life by filling the whole of creation with the whole of redemption.

dom of His Spirit with Him, the Head. The Church is entirely subordinate to Him, as the body has its essential life only from the head, and yet quite on a level with Him, as the body stands in the closest unity of life with the head. And as the Church is His body, she is the living expansion of His fulness of life—the organ by means of which He pervades peoples and governs the All—the life by means of which He quickens and spiritualizes the All, in order to transform the whole world into the perfect kingdom of God in unity with Himself and with the Father.

Thus the post-historic glory of Christ, when completely unfolded, corresponds perfectly to His great work of reconciliation in the midst of time, and to His eternal Mediatorship between God and the world at the beginning of things. And so Christ unveils more and more to the enlightened glance of the spirit His divine nature as the living sum and substance of every revelation of God, the fulness of the revelation of God comprised in one definite person : at the beginning of time, the whole counsel of God ; in the midst of time, the great deed of God ; at the end of time, the perfect brightness of God.

NOTE.

It hardly requires mention that the previous discussion does not touch upon the question as to the original address of the Epistle to the Ephesians. What Tertullian says regarding the address of the Epistle is quite valid here : *Nihil autem de titulis interest* (see Harless, xxiv.). And so no one will surely demand an excuse for my having used the Epistles simply as Epistles by Paul.

THIRD BOOK.

THE LIFE OF THE LORD JESUS UNFOLDED IN ITS FULNESS,

ACCORDING TO THE VARIOUS REPRESENTATIONS OF

THE FOUR EVANGELISTS.

INTRODUCTORY REMARKS.



THE Christian Church possesses the authentic history of the life of Jesus Christ in the form of four Gospels. These differ widely from one another in the way they apprehend and present the particulars of the life of Jesus. This difference often exhibits a strong appearance of contradiction, and even real formal contradiction. And yet by their perfect harmony in essential outlines, they unquestionably present the person of one only man, and one only divine revelation in Him. Nay, in giving their particulars, they so fit into one another as to give unitedly the richest presentation of the one living form of Christ and His history. This fact, the appearance of the one Gospel in the four different Gospels, has been considered by a criticism alien to the spirit of Christianity, as the affliction, or even the evil fate of the Church, because that harmony of the four Gospels veils itself always more and more to this criticism. The spirit of the Church, on the other hand, which, in its scientific form, is not less the truly critical spirit, has always seen in the same fact a priceless possession of the Church, a peculiar storehouse of its Gospel treasures, because, through all the diversities of the Gospels, it has

always clearly perceived their unity—the one Gospel. (See above, vol. i. p. 240.)

That false and disordered criticism could not, however, have arrived at this judgment of despair, or, it may be, of malignant joy, regarding the meaning of the four Gospels for the Church, had not the fact mentioned, the purest unity of the Gospel in the richest manifoldness of the Gospels, become for it a dark enigma, with which it has ever-increasing and truly Tantalus-like trouble and distress. This fact could not fail to become for it such an enigma, because, in judging it, it proceeded on an entirely false hypothesis. It assumed that the historical knowledge contained in the Gospel history must present itself as protocol or notary knowledge, and must evince its truth by being open to no objections, not even to sophistical and pettifogging objections. It would not, however, have come to this, had it not set out from entirely false principles, according to which there exists an eternal and insoluble contradiction between the divine and the human, and, in consequence of that, between the objective and the subjective, and very specially between the general and the individual.

Genuine criticism, on the other hand, sees in the same fact, not an enigma but a mystery, in which the treasure is carefully enveloped; and this mystery becomes always clearer to it, the more it learns to understand the life of Christ as the life of the God-man, and Christian life as divine-human. If Christ had revealed the Godhead in a form excluding the truth of human nature from it, such a revelation must have obliterated every truly human peculiarity in the organs also who received it. If, on the other hand, the history of His life had been only the unfolding of an eminent human life partly shut up in itself, He would not have been recognised in all the distinctness of one and the same spirit as altogether the same person by the different biographers. But because He was the God-man, in whom Godhood and manhood were united, He stamped His image and life on the witnesses who beheld Him with a power and distinctness of the Divine Spirit which necessarily produced the like view in all, but at the time with human gentleness and definableness, which permitted, nay, even invited each of them to appropriate Him according to his own peculiar character and way of seeing. Thus the mysterious fact of only one conception of the life of

Jesus, set forth with manifold richness of view, proceeded necessarily from His divine-human personality, and its peculiar effects upon men. Nothing but the perfect impress of the God-man upon elect men could have produced this extraordinary phenomenon, the one Gospel in the four Gospels.

Yet this appearance could not have presented itself in so perfectly pure a form as it really did, had not the God-man communicated the operation of His life in its entire perfection, that is, in the power of His Spirit, to them who were called to be His biographers. Had He not quite subjugated them or carried them along by His Divine Spirit, had He not entirely consecrated them to be His organs, the fact would have been shown by their furnishing us with four portraitures of Christ, all more or less, and indeed fundamentally, differing.¹ But they were elect Christians, of primitive and apostolic times, fully matured in the complete view of His life; they could therefore give full scope to their peculiarities in setting it forth, and yet continue perfectly certain of being in entire harmony. They all portrayed only the one Christ. But if, on the other hand, it had not been in the form of perfect humanity that our Lord brought His divine life into contact with their human life, their peculiarity would not have been free, and we should have had in their Gospels only four more or less similar copies of the one heavenly code of law contained in His life, but as being the purest original copies, we should not have been able to distinguish from one another these four treatises instinct with life from the Prince of life. But as the God-man had consecrated them to be men of God, they could give such lively representations of Him as He ruled over and in men during His manifestation, and became embodied in humanity by revelation. Thus, as the revelation of humanity was perfected in the God-man Himself by the perfection of the revelation of the Godhead in Him, and *vice versa*, so the Evangelists also, when they attained to a state of perfect devotedness to Christ, must also have attained to the full development of their distinctive peculiarities, and, conversely, with the latter attained to the former. Hence we draw the following definite conclusions:—The more clearly we

¹ As many really suppose they do, by making, like Weisse, or the Strauss-Bauer and Strauss-Baur school, a distinction between the Christ of the synoptists and the Christ of John.

discern the distinctive characteristics of each of the four Gospels, the more clearly do we see the one Gospel manifesting itself in each and every part of them ; or, in other words, the more clearly we see the peculiarities of the Evangelists, the more clearly do we see their unity ; and the more we recognise through them the distinctive form of Christ's humanity, with so much the greater clearness does the light of His divinity shine upon us.

But this declares at the same time the relation of the Christian Church to the above-mentioned mystery of the Gospel in four shapes. This mystery can never become an enigma to the Church herself, for the simple reason that Christ lives in her—lives in her as the God-man, and so trains and moulds her that she can see the divine-human. For the understanding of the God-man always leads to understanding also the divine-human character of the Gospel records. Thus, as certainly as the Church of Christ must always unfold herself with increasing glory, so certainly shall what is mysterious in this fact become always more and more clear to her. But as her life in this transition stage may be overcast with clouds, her understanding of the harmony of the four Gospels may and must be proportionally obscured. And in so far the varying estimate of this fact may become a barometer of the varying dispositions in Christian theology. We cannot affirm that theology has reached its ideal when it loses sight of the peculiarities of the four Gospels in contrast to their unity, or sees these peculiarities in only their most paltry forms, so that Matthew is regarded as a kind of writer of chronicles, Mark as an epitomizer, Luke as a compiler, and John as supplementing the others. This theory has been held : it was one of the symptoms of a legal view of Christianity in general which misapprehended the human element both in Christ and in His disciples, and for that very reason could not attain to the riches of the knowledge of His divinity, the fulness of which is laid before us only in His human organization.

Just as little can we believe that theology was in a flourishing condition when men of the schoolmaster spirit began to lose the unity of the life and the Spirit of Christ behind apparent contradictions and contradictory appearances (different ways of presenting things). In the first case the mystery was resolved into a contracted formula, and in the latter stamped as a dark

enigma,¹ while its very design is to invite us to a divine-human, genuinely Christian, believing and free view of the God-man.

But this mystery, even when obscured, still exercises its essential power. All Christianity works pedagogically in the stages preparatory to a decided Christian life, and so does this fact. It is the great schoolmaster which continually compels thousands of small masters to enter into the service of the history of the life of Christ, makes them occupy themselves incessantly with a history, which certainly would have had much less powerful attraction for them, had it been transmitted to them in a single biography, written with all possible plainness; and impels them to many toilsome services for the explanation of the Gospels, which are to be found in even the worst productions of a criticism destitute of the spirit of Christianity.

But this fact leads all real Christians to seek the true enjoyment of the life of Christ for salvation, not in detached and external views, but in the simple impression produced by His character, and in the essential characteristics of His walk and work.

This fact, that four Gospels are employed to set forth the one Gospel, is well fitted for combating the unfree faith in the letter, and for declaring the rightfulness of the most living subjectivity in Christianity. For as soon as a man of this literalizing faith seeks support, in his sense, in the four Gospels, the critic comes to deprive him of his sluggish peace, destitute of spirit and life. And as soon as he ventures to assail subjective Christianity, the four Gospels meet him, like guardian spirits of true Christian subjectivity. They are the first great types of a living view and historical reflection, in which the divine objective has transformed itself in the enjoyment of free individuality, and this again has transformed itself in devotedness to the objective revelation of God. But the view here referred to, is that which is distinctively Christian, rising, on the one hand, above abstract objective empiricism, and on the other, above abstract subjective (fanciful) idealism.

¹ It is quite a fair thesis to maintain that a criticism which thinks of the literary activity out of which the four Gospels arose as sunk into a corpse-like moral and spiritual condition (compilations, pseudo-authorships, fixed ideas, neither in the poetic style nor in the historic, but producing gospels in an elsewhere unheard-of genus of fiction)—it is quite fair, we say, to maintain that such a criticism must itself be in a corpse-like condition.

Again, this phenomenon of the one Gospel in the four Gospels shows that the highest individual freedom, in beholding and declaring Christ, must prove that it is genuine Christian freedom of spirit, by attaining to such an apprehension of Christ as constitutes, with the apprehensions of other Christians, one clear and harmonious living form. The spirit of true Christianity cannot detach itself from the word of the Gospel, for the word is its life and organ of life; it cannot oppose Gospel to Gospel, for they all are images of the one ministry of Christ. Least of all can it seek to produce a new Gospel which contradicts the old: this would rather have indicated the operation of a human power which had torn itself away from the divine life in Christ. The four Gospels are a proof that true freedom of spirit comes from the spirit of true freedom—the Spirit of Christ, who does not separate spirits from one another in the great question of their relation to Him, but rather unites them in oneness of knowing and declaring His nature. Thus the four Gospels are not like four inexact witnesses, obscuring by their testimony the unity and clearness of the life of Jesus, but like four free and faithful witnesses, displaying fully to us, by the simple and characteristic view given by each, the riches of the life of Jesus.

The life of the God-man is the revelation of an infinity of riches—of the fulness of life as life. For in Him we have unfolded to view the fulness of the Godhead as well as of manhood, and so, in the unity of His life, the fulness of the divine-human life has appeared to us in its glory, in an endless stream of truth (the true light) and of grace (sin-uprooting love). But for this very reason, the life of Jesus was too rich to be set forth in its fulness or portrayed in all its essential outlines by any one man (see above, vol. i. p. 245). The Lord had need of twelve apostles of the most different minds and dispositions, to communicate to the world by founding His Church all that was contained in His life. He called four evangelists, who form a harmonious double contrast (a spiritual square), to make known to His Church the full tenor of the history of His life. Four is the number of the world, three is the number of the Spirit, and twelve is the number of the world, moved, penetrated, and renewed by the Spirit of God. There had to be twelve apostles, because they had to represent not only the world, but also the Spirit of Christ which

is to impenetrate it. There was need of only four evangelists, because they had to represent the four forms of the receptivity of the world, or the fourfold relation of the life of Christ in its essential characteristics to the one life of the world, while the Spirit of Christ was represented through their literary labours in the matter-of-fact character of the Gospel history. The one Gospel which pervades the four Gospels represents the threefoldness of the Spirit of God, and so, in connection with the four Evangelists, it exercises a twelvefold influence on the world.

The view which sees in the number four the number of the world in its totality, is wide-spread. It is expressed, *e.g.*, when we speak of the four winds, or the four corners of heaven. But in Scripture the world is regarded as quadriform, not only as to its outward extension, but also as to the fundamental ideas by which it is upheld, as to the most essential form in which God is revealed. These four fundamental ideas recur in manifold variations; but their most general shapes are the form of conditionality or passivity, and of originativeness or free power; of the tendency to cultivation or humanization—humanism in the wider sense, and of the tendency towards the infinite, or ideality in the narrower sense. Now as man is the image of the self-revealing God, and therefore, as microcosm, the reflected image of the world, these characteristics must reappear in their most definite shape in this life.¹

The first idea reappears to us as the arrangement which obtains in the historic connection of all men. Every man enters into history as a single link in the great chain of personal relations; and thus he is naturally conditioned by his whole race, so that he must come under the influence of the whole race, even if he were its youngest member. But the second idea comes to counterbalance this, in the fact, that every man, notwithstanding his historic conditionality, comes, in his individuality, on the stage of life as a free agent, with an original power by which he becomes an organ of divine influence, which irresistibly casts down the obstacles which stand in its way; so that he comes forward as an entirely new factor in the world's history. This

¹ In the fact that humanism can appear as a special characteristic of man in his totality, along with other characteristics (as is also the case in the cherubim forms), we have an intimation of the essential distinction between the merely humane man and the true man of God (the Christian).

contrast seems to find its balance in the third idea, which is very characteristically expressed in the peculiarities of human nature, in man's conditioned freedom or free conditionality, which expresses his tendency to cultivation, his conceptions of proportion, definiteness, and beauty, and thus realizes itself in the idea of humanism in the narrower sense. Man answers the purpose for which he was created by becoming entirely man, by feeling his whole race in himself when he suffers, and by labouring for all mankind when he acts. Yet when he thus lives with free devotedness for his race, he cannot lose himself in its poverty; the deepest impulse of his being seeks rather to surmount all the connections in which he is involved, that he may attain to their idea on which they are founded in the kingdom of the Spirit. Consequently, the fourth fundamental idea, that of ideality, as it makes itself known in its more definite form in the sphere of man, as the tendency to raise up the whole life in the light of the eternal Spirit, comes into juxtaposition with the idea of humanism in life. Man passes and repasses over the outwardly real, to rise up into the kingdom of the ideal; nay, he changes by the light of the Spirit, the real itself into the symbol of an ideal, higher reality. The first antithesis, that of the first two ideas, indicates the reality of human life as conditioned by historic connections; the second, that of the two latter, indicates its ideality as rising above these connections—both taken in the wider sense. Man is the passive and active historic or real being; he is at the same time the humanly formative (transforming the general in the particular), and the heavenward aspiring (transforming the particular in the general), super-historic or ideal being.

But we must now take into view the great modification which these four ideas, or fundamental characteristics of human life, have suffered through sin—bringing disorder into it, and the counteracting effects of divine grace and man's longing after righteousness. They now appear to us ranged in a series of new configurations—on the one side in the direction of the curse, on the other in that of the blessing. The general history of the human race appears to us as a contest or struggle with the curse and for the blessing in the life of man. The main characteristic of this historic connection is the suffering of man under the curse of sin, and his struggle with this curse. When

he wholly surrenders himself to the curse, the result is destruction; when he combats it in the strength of his own moral nobility, until that gives way before the power of his unhappy lot and his guilt, the tragic is presented; but when he struggles with it in devotedness to God, the priestly spirit is exhibited, which strives for and points to atonement. The heroic energy of historic man shows itself in the train of destruction—in deeds of despotism, and violence of every kind (the strong man becomes the scourge of God): when this energy struggles with sin, it appears in its severe, warlike, knightly, and judicial function; and finally, it appears in its most beautiful form when, approximating to the form of the Prince of Peace (Solomon), it establishes works or institutions of peace.

Humanism, or the fairer side of human nature, errs so far in its perversion, that it seeks to transform even the corrupted conditions of life,¹ and puts a fair appearance upon the hateful reality. In its nobler struggles with sin it becomes the founder of human culture and refined manners; and with all its might (its poetry and art, its political and police arrangements) pushes the hateful into the background, as is shown by the Greek culture. But when humanism acts under the guidance of the Spirit of God, it becomes consecrated compassion, which does not seek to hew the noble human form out of the marble block, but to restore it from the shattered shapes of suffering humanity.² Thus the ideal impulse of the human spirit towards the infinite may take a wrong direction. It goes furthest astray when it represents the common and the lowest reality, including sin, as a state of things conformable to the idea (Panteism). Its human struggle with the morally evil is shown when it makes a sharp distinction between the ideal and life, and constantly subordinates life to the ideal, but despairs of ever attaining to the ideality of life (Dualism). But when the human ideal tendency comes under the influence of God's Spirit, it arrives at the pre-sentiment or prophetic surmise of the Logos, the true personal

¹ It is characteristic, that the first lyric passage in the Old Testament is Lamech's song, in which, with poetic embellishment, he relates to his two wives a dark deed of his life, Gen. iv. 23, 24.

² It is not by chance that the Greeks were the earliest masters of medicine.

ideality, or the ideal, personal Being, in whom the whole world is destined to find its ideality.

Now all the characteristics we have been speaking of have found their unity and fulfilment in Christ, because their unity, the idea of the God-man, has been realized in Him. He is the perfected historic character—the Heir of the human race—the Heir of its whole historic curse and of all its spiritual blessing—the *Son of man*; and so the character in whom all tragedy is fulfilled and transformed to priestliness—all priesthood fulfilled and made into atonement for mankind. He is the Lamb of God, who bears the sin of the world. Thus He was historically prefigured in particular by the tragic people, the Jews; thus the spirit of the Greek tragedy had a presentiment of Him; and in this form Matthew presents Him. Its symbol is the sacrificial bullock.

But while He was infinitely conditioned by His historic circumstances, Christ showed Himself to be the originative individuality—the new, second man—the free who has entered on the scene as the pure strength of God, cast down all obstacles, overcome all the enemies of man, and become for him a new destiny, which is purely salvation and life. Thus He is the Lion of the tribe of Judah. In this form He was historically prefigured, mainly by the Romans; and thus Mark described Him to Roman Christians in the first instance. The symbol of this form is the lion.

But the strength He exerted, and the lion-like energy with which He finished His work, were not more remarkable than the delicacy and gentleness of perfect, fair, and free humanity with which He wrought. He is the great Master of humanism, who has felt in Himself the whole race, and in free compassion wholly devoted Himself to it—who, through the new birth of men, which is perfected in their resurrection, evokes from the deepest ground of life a new culture, new human forms, new life, new brilliancy of beauty, new poetry, and new songs. In this aspect He is the fairest among the children of men, the Saviour, the Physician of His race. The Greeks, in their plastic impulses, historically prefigured His life. Luke delineated Him (in the first instance, for Christians of Grecian culture) in this form. Its symbol is the man.

But in the midst of His ceaseless action, the spirit of solemn

contemplation, and of a clear and penetrating glance directed to the ideal ground of things, never forsook Him. As He Himself was the concrete, personal ideality of mankind, and the reality encompassing it, He always clearly knew, and lovingly, graciously, and rejoicingly beheld in the depths of His own being, the whole ideality of man—his divine destination in the Spirit of His Father, and announced it in His word and walk. Thus He has manifested the ideality to which mankind are predestined in Him, and which they are to attain to through Him. In this aspect He has at once presented all the pure relations of reality in reference to the eternal purpose of God, and consecrated them to transparent symbols of things eternal. Nay, by His having shone upon and condemned sin as the exact opposite of the idea, and fairly separated it from God's judgments in the ill it occasions, He has exhibited to us the spiritual consecration of suffering itself; and His most expressive revelation is the announcement of the ideality of His cross. By His death He decided the glorification of His life and of the life of mankind in a new world; in His resurrection He revealed this glorification. In this form Christ is set before us as the heavenward-tending, in whom man has attained to infinitude. The historic type or prognostic of Christ in this form, was the people who built the Gothic domes. Its symbol is the eagle; and John has represented it in a Gospel which confessedly waits for its age.¹

But as all the fundamental ideas of human life have found their glorification in the fulness of the life of Christ, so He lays hold of the world by all its qualities which tend to and are fitted to receive the divine-human life. We are not to imagine, however, that these tendencies are equally diffused in all men. In the one, the prevalent idea is that of historic, tragic, or priestly struggling and suffering; in another, that of individual heroic energy; and while one prefers the poetic or artistic, plastic path of humanism, another decidedly takes the contemplative and philosophic direction to the kingdom of the Spirit.

This diversity is seen in the purest distinctiveness and ripest Christian consecration in the four Evangelists, and for this very reason they were chosen to receive a fourfold view of the riches

¹ Its glorification, however, must be near; for it has lately been nailed to the cross, along with the thieves of counterfeit workmanship.

of the life of Christ, and to act as intermediaries between it and the spiritual life of the world. They are, therefore, as we saw (vol. i. p. 171), designated by the symbols of the cherub forms, which, according to Old Testament view, represented the fourfold configuration of the entire fulness of the revelation of Jehovah, and as symbolic figures of this, overshadowed the ark of the covenant in the Holy of Holies. We have followed tradition in assigning one of the symbols to each of the Evangelists, but have thought proper to interchange the symbols given to Matthew and Luke.

This view of the Gospels, descending from the early Church, declares, in the first place, that the four Evangelists should be conceived of as four distinct and different individualities, who by their affinities and contrasts form one expressive whole—an organic whole which represents, on the one hand, the unfolding of the one fulness of Christ in a fourfold form, and on the other, the manifold receptivity of the world in its essential characteristics for the life of Christ, and in both respects the intermediation of the life of Christ with the spiritual life of the world. In the second place, it declares that the peculiarities of the four Evangelists have been expressed most exactly in the four Gospels, so that they give four specifically distinct views of the life of Christ. It declares, thirdly and lastly, that the Gospels collectively are stamped throughout as organisms whose peculiarity must show itself in the definiteness of their leading thought, as well as in their various parts—in their composition, as well as in their manner of representing things. And just because the impress of these peculiarities is perfect, the four Gospel histories do not give four different Gospels, but always exhibit the one Gospel in a new form.¹ For it is the fundamental principle of the doctrine of Christianity, that here the full revelation of the divine is accomplished in the glorification of the human, and this again in the revelation of the divine. Thus the four Gospels being written by the Evangelists, who were full of Christ, form collectively a sacred record of His life.

NOTES.

1. The Gospels being organic forms, having each its own special leading idea, it follows that single sections of them must

¹ The Gospel according to Matthew, according to Mark, etc.

be explained by this distinctness of character; *e.g.*, the different accounts of the Easter history.

2. Thiersch, in his sterling work, *Versuch zur Herstellung des historischen Standpunktes für die Kritik der neutestamentlichen Schriften* (p. 128 ff.), has brought forward much that is new and appropriate for explaining the diversities of the four Gospels; yet he does not give the deepest ground of these diversities which is the characteristic disposition of the four Evangelists, and the fixed fact, that they, as New Testament and free witnesses of the Christ of their faith, could not but abide by their natural peculiarities even while composing their Gospels.

PART I.

THE GOSPEL ACCORDING TO MATTHEW ; OR, THE REPRESENTATION OF THE LIFE OF JESUS CHRIST SYMBOLIZED BY THE SACRIFICIAL BULLOCK.

SECTION I.

GENERAL VIEW AND DISTINCTIVE CHARACTERISTICS.

THE Gospel according to Matthew connects the New Testament with the Old. It exhibits to us the life of Jesus in its historic connection with the life of the people of Israel. Jesus is, in this Gospel, presented to us chiefly as the promised Messiah of Israel—the end and aim of all the developments of the theocracy, of whom the whole history of the Old Covenant prophesied—in whom the symbolic signs of the law, and especially of public worship, the types in the Old Testament facts and the promises of the prophets, have been fulfilled and realized in the highest sense, and through whom the Old Covenant has been transformed into the New. But while he presents to us the kernel and crown of the true development of the Old Covenant, his essentially Israelite life forms the strongest contrast to the carnally Jewish, false development of the Old Testament principles of which the scribes and Pharisees are the representatives. From this contrast arises the great historical suffering of Christ, the conflict of the true King of Israel with the powers of false Judaism, which brings Him to death.

Thus, on the one hand, He appears in His divine-human life as the Heir of all the blessings of Abraham, nay, even of all mankind ; and, on the other, He is, by the unparalleled hardness of His lot, by His more than tragic death, in being disowned

by His people, given over by them to the heathen, who become His executioners and crucify Him blindly,—shown to be Heir of all the historic curse which rests upon His people, and on all mankind. Thus His outward lot appears as the fulfilling of all tragic suffering; but His devotedness to God, and the self-sacrificing joy with which He dies for His people, mankind, is the fulfilling of all priesthood. And because He is at the same time the true High Priest and the true offering—because He dies for mankind, He overcomes their curse by the blessing of His obedience and His death, becomes a complete atonement for mankind. As the reconciliation of the world is effected by His death, it is made evident by His resurrection; and now He, who in His historic obligation was the most bound and conditioned, whom His obedience led to the death of the cross, appears as the unconditioned, absolutely free Lord and King, to whom all power is given in heaven and in earth, and who gathers His people from all the ends of the earth.

These are the main outlines of the view given in the first Gospel, and the composition of the Gospel history has taken a shape in accordance with the subject it treats of. The Evangelist gives us first the politically legitimate genealogical table of Jesus, by which He is announced to be the son of David, and also the son of Joseph the carpenter (i. 1–17). Then follows the first historic scene. Joseph and Mary are introduced into history: Mary as the misjudged virgin who is to bear the Messiah; Joseph as misjudging, but brought by a special revelation to receive his espoused wife. Thus Matthew at once begins the Gospel history by an event in which we cannot but see the sufferings and also the glorification of Christ clearly prefigured (i. 18–25). The historical character of Jesus is prefigured in its full significance in the account given of His birth. He is born the great King of the Jews, to whom even the wise men from the East bring their homage from afar, whose birth is celebrated by a star in the heavens, and to whom the prophets of the Old Testament pointed. But He is immediately sought to be put to death by the outward king of the Jews, Herod the Idumean; the innocent children in Bethlehem must die because of Him; He Himself can be rescued only by flight to Egypt, and must afterwards grow up in concealment in despised Galilee. Yet all this early distress, the foretold of the toilsome course

of His life, is overruled by the wonder-working hand of His Father, which protects Him, and pledges for the glorification which is to follow His suffering (chap. ii.). The public ministry of Christ, with the appearance of John the Baptist, is next announced. The Baptist comes forth as the preacher of repentance, announces the Messiah, and by the theocratic purification of baptism prepares His people for His appearance. The ministry of the Baptist betokens the corruption of the people. We see in the fact that Christ too must undergo this baptism because of the law of Israel, a fresh sign of His submitting Himself to the curse of His people. But after thus humbling Himself, He is again glorified, by being filled with the Holy Ghost, and declared to be the Son by a voice from the Father (chap. iii.). His official life must now begin. But He cannot directly present Himself as Messiah to His people. The Holy Ghost drives Him into the wilderness; and here He endures the temptations of Satan, which consist in setting before Him three great allurements taken from the Messiah-ideal of the Jews. Christ's victory over Satan evinces at the same time His self-renunciation. He will not appear as Messiah in Israel to receive their homage: *poor, concealed, in the form of a servant*—this is henceforth His Messianic badge. But this time, also, He immediately receives the blessing due to His suffering: *henceforth angels come to minister unto Him* (iv. 1–11). The realization of this renunciation is touchingly intimated to us by His commencing His ministry in the despised district of Galilee, and here on a very small scale, by enlisting a few fishermen into His service. But His obedience is again glorified by the Father. The word of the prophet has already consecrated His residence in the despised land; His power over men's minds is shown by the instant and joyous adherence of the first disciples; and now, an activity commences which soon sets the whole land in motion (iv. 12–25). As soon as the people are assembled, Jesus proclaims to them in the Sermon on the Mount the new law of righteousness of His kingdom of heaven, developed from the Old Testament law as its fulfilment, in contrast to its counterfeit development in the traditions or maxims of the scribes and Pharisees. He describes the way of life in striving after the true righteousness; then depicts the path of death as it consists in devotedness to the maxims of the false righteousness; and lastly, He points out how

to avoid the wrong path, and to choose the right (chap. v. vi. vii.). In the law of the kingdom we recognised the word of the God-anointed King, the establishing of the New Covenant. We next perceive the forthputting of His power in a series of miracles of the most various kinds, commencing with the characteristic trait of touching and thereby healing the leper, not against the sense of the law, although, doubtless, contrary to what the traditions implied. He then makes whole the servant of the centurion at Capernaum, who was not a Jew ; and it must not surprise us, that the Evangelist has inserted among the miracles of Jesus, his own call from the office of publican to that of apostle, for it seemed to him a great miracle (chap. viii. ix. 1-34). Now the multitude of those who seek to have health restored increases ; and the Lord sees Himself compelled to consecrate His disciples to be His messengers, and to send them out on their first mission, in order at once to draw near to the people with many arms of blessing. In consequence of this, He gives them directions, in which we have His royal mandate for His messengers in all ages (chap. ix. 35-38, x.). But now the first conflict also arises, in which the distinction and contrast between the spirit of Christ and the spirit of His people become evident. It is a significant indication, that even John the Baptist cannot help letting himself be found for an instant among those who misunderstand Jesus. He opens the way ; the Galilean cities, Chorazin, Bethsaida, and Capernaum, immediately follow, and are imitated by that generation in general. The scribes and Pharisees then appear in hostile form, casting one stumbling-block after another in His way. The calumny of these enemies is so satanic, and our Lord's utterance regarding the darkness of their state is so free and public, that His friends are tempted for a moment to interrupt His course of action (chap. xi. xii.). This disclosure of the hostile spirit in His people makes our Lord henceforth veil His communications respecting His kingdom in parables, of which there now follows a cycle, containing in distinct succession the main features of the doctrine of the kingdom of heaven (xiii. 1-52).

That the Lord has really ground for maintaining this reserve towards the people, is proved by a series of misunderstandings, disparagements, and acts of enmity which meet Him everywhere, compelling Him to retire, and by distant journeys,

which have partly the appearance of flight, and partly the form of expulsion by His hardened opponents, to avoid meeting with them. He must first leave the town in which He was brought up. He then retires to get away from Herod, who wishes to see Him, after having shortly before put John the Baptist to death, and withdraws into the wilderness, where He feeds the destitute people while their prince riots in gluttony. Once more He departs altogether from Galilee to the borders of Tyre and Sidon, to avoid the scribes and Pharisees from Jerusalem, and on His return feeds the people a second time in the wilderness. But as soon as He again sets foot on the soil of Galilee, the enemy once more bars His way, and He retires anew into the territory of Philip the tetrarch, beyond Jordan, in the certainty that His last sufferings begin soon (chap. xiii. 54-xvi. 12). Since Jesus is now proscribed in Judea as well as in Galilee, He prepares to found His Church in her definite New Testament form in contrast to that of the Old Testament, which is on the point of rejecting Him. He makes this preparation by bringing His disciples to confess that He is the Christ, and while assigning to Peter his future position in this Church, He describes the power of the keys which He means to confer upon him, announces His sufferings to the disciples, and calls upon them to follow Him in the path of suffering. He next prepares them for His suffering, by strengthening His confidential disciples through His transfiguration on the Mount, and restoring the shaken faith of the whole circle of them through healing the demoniac at its foot (chap. xvi. 13-xvii. 21). Then follows a series of transactions showing the fundamental laws of the New Testament social order, in contrast to the maxims of the degenerated Old Testament economy. The first thing treated of is the relation of Christ and His people to God, the Lord of the temple (which is the symbol of the economy of the kingdom). Christ gives prominence to this relation in the narrative of the piece of money in the fish's mouth. He is not tributary, owing service, nor in any way a vassal in relation to the royal institution of the Father—to the temple or its worship—He is the Son in the house. And with him His people are the children in the house, and in this respect also free. Thus the character of the New Testament worship of God is different from that of the Old Testament: there, a servant's relation, and here, sonship.

The next matter treated of is the mutual relation of the disciples, or the constitutional charter of the kingdom of heaven in the narrower sense. The disciples are thinking of a new hierarchy like the former order in Israel, and inquire, Who is the greatest in the kingdom of heaven? But Christ decides the order of rank in His kingdom solely according to simplicity and humility: he who becomes like a child in self-abasement shall be the greatest, and even the child is to be received in His name. Connected with this is a warning against the offences of the hierarchy (despising of little ones). The order to be observed in New Testament excommunication follows from this fundamental law, ordaining all the members of the new Church to show forth the life of Christ. First of all, the fundamental idea is, the Church, like Christ, is not to expel the lesser members, but rather to seek the lost. But for that very reason, and for love's sake, church discipline is bound to be exercised with all strictness—for the same reason, however, with the most tender care. Our Lord then declares the validity and power of church censure, duly supplementing, however, what He had said by defining the necessary attributes of His Church, describing free Christian fellowship, and concluding by pointing out that the spirit of kindness and readiness to forgive repeatedly ought to be a characteristic of His Church. Next follows (in Perea) a special discussion of the marriage laws of the new economy. He shows the lawfulness of abolishing the curse of conjugal irregularities by the blessing of ideal celibacy; and to this discussion the law regarding children in the Christian Church is most appropriately attached. Then, in the narrative regarding the rich young man, our Lord shows with what freedom we ought to possess and be able to give up worldly goods in the new, Christian, ideal order of things. He shows the disciples with what blessings all acts of self-denial which are required of His followers shall be recompensed to them in His kingdom. He next speaks of the relations of work to wages, of good conduct to recompense, as these obtain in the new constitution of the kingdom of love, and very specially in contrast to the mercenary maxims in the external Jewish economy, but also in contrast to the honourable symbolic service in the Old Covenant; and with this He completes His sketch of the New Testament constitution in contrast to that which is now antiquated (chap. xvii. 22–xx. 16). Now He

begins His journey to Jerusalem, to endure the death of the cross; and now the contrast between the government of His Messianic kingdom and the state regulations of the world is displayed in a series of characteristic touches. The sons of Salome wish to obtain the first and most honourable positions in the new kingdom. Jesus shows the disciples that His kingdom would be established by the labours of a love which devotes itself even unto death, and that the arrangements of rank in that kingdom depend upon eternal and essential arrangements which the Father has appointed. Then His journey begins with festivity. A courtier spirit already seeks to assume form, and the blind men are thus kept back from Jesus, under the false idea that now He is no longer inclined to give attention to individual sufferers of that kind; but Jesus hears the cry of the distressed amid the acclamations uttered by those who truly honour Him, as well as by the courtier class, and heals the blind. He enters the capital on a colt, the foal of an ass, which He has caused to be brought from the mystic stable, which stands prepared for His service at every stage of His royal progress through the world. The jubilation at His solemn entrance has not the least power to becloud the clearness of His spirit: the King, whose entrance is celebrated, beholds the spirits of corruption in the people plastically exhibited in the abomination which desecrates the temple; and immediately after His entrance into the city He appears with severe dignity, and in His own right, and the zealot-right in Israel, purges the temple. He then seats Himself in the temple as in His royal residence; but by healing therein the blind and the lame, He transforms into a house of mercy (a veritable *hôtel dieu*) the sanctuary which the Jews had made a den of thieves. But as the representatives of the people here refuse Him the hosanna which is His due, and even impute to Him as a crime His mere listening to the hosannas of the children, He declares to them that He beholds in babes and sucklings the people which is to be assigned to Him (chap. xx. 17-xxi. 16). After these occurrences, in which the twofold contrast between the kingdom of Christ and the decaying economy, and also between that kingdom and the world, has been unveiled, the last purely spiritual conflict between Christ and His opponents begins, whereby His death is decided. This conflict is first announced by the symbolic-prophetic act of Christ, in which, by

pronouncing sentence on the fig-tree, He indicates that His people are condemned in judgment. As soon as He enters the temple, His enemies begin to assail Him. They seek first, by asking for His authority, to overthrow Him by the force of their prerogative and power—to cast Him down by an open attack, and then to seize Him. As He frustrates this attack, they next try cunning: ironically conceding that He is the Messiah, they propose for His decision a series of insidious questions in order to entangle Him. But He leaves none of their questions unanswered, overcomes all their cunning contrivances, and puts to them the great counter-question, Why does David call the Messiah his Lord?—a question which to this day remains unanswered by the spirit of Judaism. His putting them to silence by this question completes the breach between Him and them. And now the old Israel and its temple are given over to judgment. This judgment He announces in His comminations against the scribes and Pharisees, and spiritually carries into effect by departing from the temple, leaving unto them their house desolate (chap. xxi. 17–xxiv. 2). Our Lord now explains this announcement to His disciples. The judgment on Jerusalem and the temple is a symbol of all God's judgments, the prophetic type of His judging the New Testament Church and the world. He describes the preparatives, the sign, and the form of these judgments, giving at the same time the most emphatic admonitions. In accordance with Matthew's habit of presenting great contrasts, and his Messianic apprehension of the kingly glory of Christ, he makes the Lord appear in the light of His prophetic Spirit as the Lord and Judge of the world, before he presents Him in His suffering form (chap. xxiv. 3–xxv.). After this preliminary glorification of our Lord, Matthew can boldly relate Christ's sufferings on the cross. He points out the kingly clearness with which Christ foresees His sufferings, while those who are preparing them for Him are still in perplexity. He then goes back to show how the anointing of Jesus in Bethany became the occasion of Judas' betrayal of our Lord, although Judas fancied that he more than the others wished Him to be anointed as King. Matthew also paints in the strongest colours the dissatisfaction in the circle of the disciples. He points out the signification of the anointing as a prophetic anointing of Jesus for His burial. He represents the Passover

of our Lord in the most definite sense as a passover; yet here also he makes Him appear in His kingly glory by the way He sends the disciples into the city to a friend to make ready the feast. He informs us that Christ, when seized in Gethsemane, expressed His consciousness that He could pray to the Father, and that He could presently give Him more than twelve legions of angels. He describes the judicial process before the council, giving special prominence to its most solemn and awful incidents, when Jesus declares on oath before the high priest that He is Christ the Son of God, when He announces to the council His beginning glory and His return to judgment, and is therefore condemned to death as a blasphemer. In the end to which Judas came, the Evangelist produces a special testimony to the innocence of Christ, and a proof of the fulfilment of Scripture. In giving an account of Christ's examination before Pilate, Matthew relates that Pilate's wife was induced by a significant dream to warn her husband, and also that the people imprecate a curse upon themselves by exclaiming (on Pilate's declaring that he was innocent of the blood of Jesus), 'His blood be on us and on our children.' Matthew gives the most detailed account of the crowning with thorns, in which, unknown to Jesus' enemies, there lay a type of the truth that His kingly glory issues from His kingly endurance. Referring to a passage in the Psalms, he describes the sour wine offered to Jesus on Golgotha as vinegar mingled with gall. But we specially recognise Matthew's peculiar view, by observing that he alone relates how the veil of the temple was rent, the earth quaked, the graves were opened, and many bodies of the saints which slept arose and appeared to many. The last feature as well as the first—the completion of the Old Covenant in the New Testament reconciliation—shows that the saints were now made perfect in the kingdom of the dead through the power of the death of Jesus. He alone gives the beautiful trait, in which the new age is so impressively announced, that Mary Magdalene and the other Mary came and sat in the evening twilight opposite our Lord's lonely tomb. Again, his peculiarity is shown very prominently in his relating how the council corrupted the watch and sealed the sepulchre. In this Matthew saw the last impotent attempt of the blinded old Judaism to seal up in the grave the glory of the true Messiah (chap. xxvi.

xxvii.). Matthew describes the resurrection so as to glorify Him as the Messiah whom the Father in heaven bears witness to by a great manifestation, namely, by the earthquake, by sending the angel who respects not the seal of the Sanhedrim, and by the resurrection itself. Christ comes forth from the grave in His glory—victor over the watch, over the sorrow of His disciples, who designed to anoint Him in the tomb—victor over His enemies, who by corrupting the watch betray their own utter impotence, and at the same time betray even to heathen soldiers their consciousness of their utterly false position—and victor over the doubts regarding His divine glory still existing among His disciples. He then solemnly assembles His faithful ones upon a mountain, and explains to them that now the absolute kingdom is given to Him, with all power in heaven and on earth. And in this royal name which is assumed in the name of the Three-one God, He sends them out as His messengers into all the world, to make all nations, by the holy washing of baptism, a true theocratic people of God, and to pledge them to obey His kingly commands. With this commission He combines the assurance that He abides with them alway even unto the end of the world, so that not only His kingdom but also His presence pervades all time and space, even until the end of the world, when His glory shall be revealed (chap. xxviii.).

NOTES.

1. The peculiarities of Matthew's Gospel make it for us a Gospel symbol of the general signification of historical connections, and their transformation in Christianity. Nowhere else is so much importance attached to the golden thread of the historical coherence of the ever-progressive, silent development in humanity. It instructs us regarding the contrast between true and false historical sequence, between symbolical and real Christology, between the commencement and the fulfilment, and finally between the hereditary historic curse and the hereditary historic blessing. It is the history of the Gospel and the Gospel of history, the transformation of universal history by the history of Jesus (see vol. i. p. 250).

2. Those who consider Matthew's Gospel as only a compilation from a collection of sayings by the Evangelist, to which the historical parts have been added, cannot have attained to a right

view of the living and nicely compacted organism of this Gospel, which pervades every part of it. On the discovery of this organism that hypothesis must fall to the ground. Thiersch has made the apt remark, that apart from their historical connection, we should scarcely be able to explain sufficiently these sayings (see *Versuch*, etc., 186).

SECTION II.

THE GENEALOGY OF THE KING OF THE JEWS.

(i. 1-17.)

Jesus was the son of the Virgin Mary, the foster-son and adopted son of Joseph. Yet the Evangelist does not give us the genealogy of Mary, but that of Joseph.¹ Consequently Jesus is introduced into New Testament history as the son of Joseph; first, because Joseph was descended from David through the legitimate royal line of the house of David (through Rehoboam and Solomon), and it was necessary that Jesus should appear as the lawful heir of the throne of David; and also because Mary was of the same line as Joseph, and therefore the essential signification of His lineage could be also attributed to that of Mary. Thus in the consecrations, the nobility, the adversities, and the tragic course of Joseph's line, we see the main characteristics of the line of Jesus Himself, according to His human descent. The line of Jesus traced by Matthew is arranged in a significant form. This remark applies first of all to his announcement of his subject: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' He gives this solemn introduction to the genealogical table with an allusion to the generations of Adam (Gen. v. 1), or even to the very beginning of Genesis, inasmuch as he gives us the book of the genesis of Jesus Christ.² It may be sub-

¹ 'Jacob begat Joseph,' ver. 16.

² The expression *βίβλος γενέσεως* seems, at all events, to refer only to the genealogy of Jesus, yet not exclusively to its historical, but also to its mystic side: hence the full name 'Ιησοῦ Χριστοῦ, and hence the transition, ver. 18, τοῦ δε 'Ιησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.

ject of surprise that the New Testament, the book most full of life, begins with a genealogical tree. But a genealogical tree, notwithstanding its sapless appearance, is something more than a green tree in the wood; it is a tree of human life. There is a typical nobility which may, in its real substance, at times appear as more or less ignoble, or even degenerate. There is also a true nobility in human life, consisting in purer and richer veins or hereditary characteristics. For example, who does not acknowledge the nobility of Caucasian blood? There are noble lineages of all kinds—lines in which a more refined spirit, a purer character, or a deeper mind, continues to be inherited. But there has been only one line in which the characteristic of holy longing for the Lord's salvation was, through continual consecrations of the Spirit of God, inherited with increasing power, until the consecrated Virgin came who was able to bear the Saviour of the world. This line proceeded from Abraham, through Jacob, Judah, and David, down to the Virgin Mary. It is indicated by Joseph's genealogy. For the spirit of sanctification in Israel was not limited to a single branch of the stem of Judah or of the house of David. So, when the Evangelist connects the life of Jesus with the Old Testament by His legal genealogy, he directs our attention to the golden thread of consecrations of life which runs through the people of the Old Covenant. Christ is the Heir of all the blessing of Abraham and of humanity. But He is also the Heir of all the historical curse which, on account of sin, lies upon the house of David, upon Israel, and upon the whole human race. The Evangelist makes both the blessing and curse appear, in the pregnant manner in which he presents Christ's genealogical tree, dividing the whole line into three times fourteen generations. The following are the first fourteen members:—1. Abraham; 2. Isaac; 3. Jacob; 4. Judah (and his brethren); 5. Pharez (and Zarah his brother); 6. Hezrom; 7. Aram; 8. Aminadab; 9. Nahshon; 10. Salmon; 11. Boaz; 12. Obed; 13. Jesse; 14. David the king. This is evidently an ascending line which reaches its climax in David. In general, the Evangelist names only the fathers, and not the mothers, in the line of ancestry. But in this section he makes three exceptions, by citing Tamar as the mother of Pharez (and of Zarah), Rahab as the mother of

Boaz,¹ and Ruth as the mother of Obed. Judah begat Pharez and Zarah of Tamar, his widowed daughter-in-law, without knowing who she was, while she knew him well; thus he consciously committed fornication, and she incest. Salmon begat Boaz of Rahab, who had been a heathen harlot in Jericho. Boaz begat Obed of Ruth, the heathen Moabitess. That the Evangelist purposely inserts only the names of women which cause surprise on first consideration, is proved by the circumstance, that in the next section he moreover mentions, and that very graphically, Bathsheba as the mother of Solomon: David the king begat Solomon of her that had been the wife of Uriah. Why has he made these observations? Doubtless to point out to the Pharisees and their followers that there is a higher righteousness than that of external Jewish sanctity. Tamar committed incest when she became a mother in Israel; but she was unquestionably impelled by an almost fanatically enthusiastic and faith-like reverence for the theocratic in the house of Judah to seek, and at last with sinful cunning, to be again connected with that mysterious house, so full of promise. Rahab, by faith on God's glory in the people of Israel, and by casting in her lot with that people, became, from a heathen harlot, a mother in Israel; and Ruth the Moabitess left her own people, and adhered to Israel with such heroic love and faith, that even one of the books of the Old Testament canon is distinguished by her name. Finally, David's transgression with Bathsheba was forgiven, through deep repentance, visitation, and atonement. Thus all these cases show, that not the righteousness of works or of descent, but that of faith, ruled and availed in the heart of Israelite life, even in the earlier members of the race. Yet they also betray the dark trait which runs through the consecrated line, showing that the primeval curse continued to descend, even through the house of David, in the very depths of its life.

This dark side appears more distinctly in the history of the

¹ The statement, that Rahab was the mother of David's great-grandfather, makes a difficulty, as she 'lived at the time of the conquest of Canaan by Joshua, 400 years before David, or more properly, 366 years before his birth' (W. Hoffman). De Wette remarks, 'This difficulty is connected with the limiting of the generations between Nahshon and David to four, which occurs Ruth iv. 20.'

second fourteen members. 1. Solomon; 2. Rehoboam; 3. Abijah; 4. Asa; 5. Jehoshaphat; 6. Joram; 7. Uzziah; 8. Jotham; 9. Ahaz; 10. Hezekiah; 11. Manasseh; 12. Amon; 13. Josiah; 14. Jeconiah (and his brethren),¹ who was carried away in the Babylonian captivity. This is evidently a royal line with a downward tendency, and at last it seems to have sunk into decline in heathen exile and servitude. It has given rise to much discussion, that the Evangelist has omitted in this section the names of Ahaziah, Joash, and Amaziah, which (according to 1 Chron. iii. 11, 12) come in between Joram and Uzziah, and also the name of Jehoiakim, which (2 Kings xxiv. 6; 2 Chron. xxxvi. 8) comes between Josiah and Jeconiah or Jehoiachin. These omissions have been variously explained.² It is clear that Matthew intentionally reduces this section also to fourteen generations; but he must have had good ground for omitting some names in order to reduce the number to fourteen, and they are the following. It was probably their want of theocratic legitimacy which made him omit the names of those referred to in a genealogical table which rested on the idea of theocratic legitimacy. This is very clear in the case of Jehoiakim: he was forcibly made king of Judah by the king of Egypt (2 Chron. xxxvi. 4).³ Ahaziah was a mere puppet under the

¹ It is evident from 1 Chron. iii. 16, that Jeconiah had a brother named Zedekiah, who is to be distinguished from king Zedekiah (his uncle). Comp. Ebrard, 153. But in this passage (in Matthew) reference is doubtless made to his brethren in the wider sense—his companions in exile.

² Some have thought that the arrangement of the genealogical table was simply to aid the memory; others, that it bore reference to cabalistic ideas. W. Hoffman supposes that the ground lies in the confusion in the genealogical tables used by Matthew. Ebrard (152) thinks that it was in accordance with the Decalogue to omit the descendants of the heathen Jezebel to the fourth generation, and that for this reason Ahaziah, Joash, and Amaziah were left out, as was also Jehoiakim, because he and Jehoiachin formed only one member in reference to the theocracy, and the first was the less worthy of the two.

³ The same holds good in regard to the line of Zedekiah. He became king as the creature of the king of Babylon. Besides, he forms no connecting link between Jehoiachin and Salathiel, so there needs nothing be said (with Ebrard) about the omission of his name. This Zedekiah was brother of Jehoiakim, uncle of Jeconiah, according to Jer. xxxvii. 1, 2 Kings xxiv. 17, with which also 2 Chron. xxxvi. 10 agrees. But if Zedekiah is here called the brother of Jehoiachin, it is evident from the circumstance that he was much older than Jeconiah (21 years against 8), that he is here designated

tutelage of his mother Athaliah, daughter of Ahab, king of Israel, and on this ground Matthew could omit him. Of Joash it may be observed, that he was made king only by the influence of Jehoiada the priest, the former king's son-in-law, and was always under his guidance so long as he lived; and that after his death Joash became the mere tool of a godless court, went quickly to ruin, and was not buried in the sepulchre of the kings, in which, however, Jehoiada was buried (2 Chron. xxiv. 16). In accordance with the express declaration of a prophet, Amaziah was, on account of his idolatry and impenitence, destroyed by God (chap. xxv. 16, 27). For those acquainted with history, these omissions gave indication of the violent disorders by which the line was shaken. But this became most evident in the great visitation of the Babylonish captivity.

The third line, which extends from the Babylonish captivity to Christ, has also something significant. If, as the representation given demands, we begin the reckoning with Salathiel, the third fourteen members can be made out only by so understanding the conclusion—Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ—that Mary must be included in the list of members. Thus,—1. Salathiel; 2. Zerubbabel; 3. Abind; 4. Eliakim; 5. Azor; 6. Sadoc; 7. Achim; 8. Eliud; 9. Eleazar; 10. Matthan; 11. Jacob; 12. Joseph; 13. Mary; 14. Jesus. We cannot suppose that Matthew would go wrong in his reckoning when earnestly engaged in a work of such importance and deep thought. Equally inadmissible is the idea, that he counted Jeconiah twice, the second time as founding anew the Messianic line, which seemed to have perished in the Babylonish captivity. By the plan he gives of the genealogical tree, the Evangelist evidently compels the reader to include Mary in the list of members, unless indeed he meant, by immediate transition from Joseph to Christ, to favour the error that Jesus descended from Joseph.¹ This mis-

his brother only in the wider sense. Assir, on the other hand, the father of Salathiel (1 Chron. iii. 17), although in the real genealogical succession, was passed over because he died in the Babylonish captivity without attaining to any importance. Comp., on the other side, W. Hoffman, 152; K. Hoffman, ii. 37.

¹ It appears from a quotation by Ebrard (152), that this hypothesis proposed by me had been already proposed. Ebrard defends it against Strauss's

understanding instantly disappears, when we observe that he does not continue with the usual formula, Jacob begat Joseph, Joseph begat, etc., but suddenly changes it for an expression which plainly points to the birth of Jesus from the Virgin. This third division of the line appears as running through the concealment of deep humiliation ; but at last, after having, in the carpenter, reached its lowest point, it suddenly rises, at least in the spiritual sense, by disclosing in the holy Virgin and her Son the fulfilment of all its substantial nobility. The number seven symbolizes the complete development of nature. Two is the number of life, of contrast, of sex. Consequently the number fourteen is the number indicating the complete development of a genealogical line. But three is the number of the Spirit. Accordingly, the enumeration of three times fourteen members denotes the perfect unfolding of the theocratic lineal succession, or the complete substantial development of a stem which has been impenetrated by consecrations of the Spirit until it is made fit to become an organ for the man of the Spirit.¹ The genealogy of Christ may, in a certain respect, be considered as the briefest epitome of the Old Testament. It sets forth the very kernel and the highest pure product of the Old Testament development. For, properly speaking, the pure product of the Old Covenant is not so much the prophetic word concerning Christ, as the personal appearance of Christ Himself. In a general way, we can look upon all Scripture as the biography of Christ, for His life is the sum and substance of the Bible, and therefore also the principle of its exposition. Yet, when we look at the Old Testament by itself in this point of view, it appears to us as the introduction to the New Testament, or the introduction to the life of Jesus. On this ground we can see, in the genealogy which Matthew gives us, a short resumé of the Old Testament in its essential signification. The genealogy of

objections. At all events, a legitimate genealogy had, in this case, to pass from Joseph to Mary, and through her to Jesus, for He succeeded to the hereditary rights of Joseph, not as Joseph's son, but as Mary's son.

¹ Hence the Israelites, too, had to wander 40 years (a round number for 42) in the wilderness until an entirely new and more consecrated race had grown up. Thus the 42 encampments of Israel in the wilderness are also to be taken into consideration here ; yet the Evangelist did not construct his table with reference to those encampments, but because he understood the significance of the theocratic numbers.

Christ is the golden thread which runs through the whole. Matthew, therefore, has elaborately composed this genealogy with the scrupulous diligence and thoughtfulness of the highest reverence for the Lord, the hero of this genealogical tree. This labour teaches us to estimate duly the significance of genealogical trees in general ; for, as many a noble tree of human life may, by the curse of sin, be changed into a thorn-bush, so, on the other hand, many a wild tree can, by the blessing of the Spirit, become gradually ennobled ; and this is a fact that should not be lost sight of.

Thus the genealogy of Christ presents to us in brief the advent of Christ, which extends through the whole Old Covenant. But it is plain, from what has been already said, that something else must be referred to here than merely the advent of Christ as represented by the Scriptures. To every spiritual movement in human writings generally there must be a corresponding spiritual movement in the very foundation of human life itself ; and so in particular a substantial advent of Christ must have run through the blood and life of the fathers parallel to the advent of Him in the writings of the Old Testament.

Those who see hereditary sin making its appearance in Cain must, in reason, behold the hereditary blessing in Abel. And as they know of the curse of Ham, they must likewise know of the blessing of Shem. They must reflect on the emphasis with which it is said that the nations shall be blessed through the seed of Abraham ; that the root of Jesse, the Son of David, by birth the true King of the Jews, is set for salvation to the people of Israel and to the Gentiles.

In human life nature and spirit stand in the most intimate mutual relation, and a mysterious interweaving of the two is always going on. Moral evil is first of all spiritual ruin, but it also shakes human nature. It can constantly insinuate itself and penetrate into the very recesses of the substance of man. The doctrine of the curse, the doctrine of original sin, rests upon this truth.

But is it to be believed that spiritual ruin could lay hold of and impenetrate the substance of man as God has created it, and that the divine life of the Spirit was not still more capable of this ? If any one would maintain that, he must assume that human nature originally, and in its very substance, bears affinity to the evil and not to the good. There are, however, representations

which incline to this view, and even pretend that they are the representations of the Church's view, while in reality they are nothing better than the residuary workings of Manichæism. The reverse is the case: human nature in itself proceeds from the hand, yea from the breath of God, and is therefore much more penetrable for the Spirit of God than for sin, much more fitted for consecration than for desecration. There must therefore be a hereditary blessing to oppose to the great hereditary curse, and which, from its essential preponderance, overcomes the curse, and changes it into salvation.

This hereditary blessing has assumed in Christ human form. The human life of Christ is the fruit of thousands of consecrations of human nature under the influence of the Spirit. The line of Seth was first of all separated from that of Cain, then the line of Shem from that of Ham and of Japhet; further on, Abraham was individually separated from the fellowship of his people. Then in his faith the word of God, as the living germ of true righteousness or of divine humanity, becomes a possession of mankind, and in the first place, of his seed. And now additional consecrations follow. Isaac, the well-mannered, the son of the noblest future laughter, is distinguished from the hasty laughter, the mocker, Ishmael, the wild son of the desert; Jacob, the man of deep thought and earnest longings, who wrestled with God, from the dull-minded Esau; the stem of Judah, the lion, from the weaker stems; David, the divinely inspired, from his stately but less receptive brethren. From this line proceeds finally the Virgin, the consecrated heroine of humanity. Human longing for salvation has in her attained to devotedness to God's salvation with all the natural freshness of a virgin life, and all the ardour of the purest bridal feelings. Her son is Christ, the hereditary blessing of mankind in human form, in the personal appearance of a man. But because in His life He was the substantial heir of all the blessing of mankind, He became in His historical life, *i.e.*, as to His connection with mankind, and in His lot, the heir of all their curse.

There is a hereditary curse which proceeds from Adam in his fall, and, through the historical connection in which men stand, embraces all mankind. The hereditary blessing of men appears as a counterpoise to it. That curse increases wherever it is sanctioned by new iniquity and fresh acts of sin; it decreases

wherever the streaming forth of the blessing counteracts it. It may be increasingly lightened in the substance of individual men ; this, however, will show itself by its falling, in its historical form as suffering, so much the more heavily upon these men.

There are on earth thousands of separate streams of the curse ; substantial tragedies. God visits the misdeeds of the fathers upon the children unto the third and fourth generation (Ex. xxv. 2).¹ In the third and fourth generation the particular case of a single human line may come to its catastrophe, just because of the decided appearance of the blessing counteracting the curse. A noble grandson expiates the crimes of his grandfather, and by his historical succumbing hastens on the atonement of the long-continued curse ; but only conditionally, for there can be absolute atonement only when the whole concentrated curse of the world is removed.

There are in the world's history thousands of single streams of the blessing by which God shows mercy unto them who love Him and keep His commandments, even unto thousands (thus far beyond the third and fourth generation, until the whole stem is properly trained) (Ex. xx. 6). It is well worthy of observation, that the announcement of the curse, and also of the blessing, is subjoined to the second commandment. The offence which has the curse as its consequence arises with the making and honouring of images ; while, on the other hand, from love to God proceeds that attachment to His name and commandments which is followed by the blessing. Every single stream of blessing of this kind must more and more encounter the opposing and disturbing influence of the whole curse of the world exerting its efforts against it. But from its heavenly nature it cannot be again annihilated.

Thus, on the one hand, there is no individual curse which would not be breathed upon by the blessing of mankind. Hence the breathing of peace at the conclusion of the tragedy. But,

¹ Those who cannot appreciate this mild theocratic representation of a fearful historical fact, can readily find the strongest and gloomiest representations of the same fact in Greek poetry, very significant ; *e.g.*, this passage in the *Antigone* of Sophocles : ' Happy are they whose lot has never tasted woe ! for those whose house the gods have once shaken are followed by the curse to the latest offspring.' [Lines 580-2 ; the words are, *γενεᾶς ἐπιπληθῆθος*, which Wunder translates, ' usque ad expletam gentem.'—ED.]

on the other hand, there is no single blessing which would not, from its historical connection, be swallowed up in the curse of Adam; hence the great fightings, trials, and sufferings of the righteous. Thirdly, and lastly, there can be no single combat between corresponding powers of curse and of blessing in which the curse does not obtain an apparent advantage outwardly, while inwardly the blessing gains the real victory, and thereby changes the curse into a blessing. And the fulfilment of the blessing is made perceptible when the fulness of the blessing of Abraham and of mankind has become entirely one with the substance of a man, or rather has come to manifestation in that substance. This fact is presented to us in the person of Christ. In His nature no residuum of the curse remains.¹ He was conceived by the power of the Holy Ghost, born of the Virgin.² But just because He was in His substance the concentrated blessing of mankind, their concentrated curse also fell upon Him in His historical lot. We might designate the historical connection in which He stood to humanity as the umbilical cord which connected Him with the curse of the world. Through His historical relation, duty, and faithfulness, He became the One who was the substantial Heir of the world's blessing, and the historical heir of the world's curse. His death, therefore, was the glorification of all tragedy in the fulfilment of all priesthood. He submitted to the curse in His lot, and seemed to sink under the load. But He overcame it in His spirit; and now the world's curse was swallowed up in the blessing of Abraham, and changed into the salvation of mankind.

World-embracing as were the spirit and the love of Christ,

¹ Those who suppose a certain obscuration in the bodily nature of Christ, which they designate either as sinfulness or as (positive) mortality, or else as a certain peculiarity and weakness, do violence to the dogma of the birth of Christ from the Virgin in its very heart. They often arrive at this conclusion because they set out with the supposition that Christ did not attain to the fully ideal human condition until His glorification. But in this they forget that even the first pure man must have been destined to pass from the first stage of life into a second. One must really suppose that from the very commencement a mysterious historical pressure weighed upon the pure life of Christ.

² The birth from the Virgin denotes not merely a physical, but, still more, an ethical fact. Mary remained from beginning to end the virgin-mother.

equally world-embracing was His personality. And world-embracing as this was, equally world-embracing were also His destination, His sufferings, and the efficacy of His sufferings—the atonement. But it was a world-embracing atonement not only as to extension, but also as to depth and intensity, and therefore it was the perfect, eternal reconciliation.

By founding His Church, Christ has made this perfected blessing the hereditary blessing of mankind. Its sign and seal is holy baptism; the finest, tenderest, and most heartfelt expression of it is infant baptism. Infant baptism contains an acknowledgment that man has already in his stem received a consecration, and also that he is an heir of the curse; and that therefore a tragic course of life stands before him, which, through community in the death and life of Christ, shall be transformed into a priestly course of life.

NOTES.

1. On the relation between the two genealogies in Matthew and Luke, comp. Thiersch, *Versuch*, 138 et seq.

2. On the remaining quite irremovable obscurities in the genealogy before us, comp. W. Hoffman, 153, 154.

SECTION III.

THE TWO DESCENDANTS OF DAVID IN THEIR SEPARATION AND RECONCILIATION. MARY, THE MISJUDGED AND JUSTIFIED.

(i. 18–25.)

Issuing from the deep concealment of their humble circumstances, Mary and Joseph, the two scions of the house of David, appear together on the theatre of history as betrothed. They are humble people, and seem to be very unfortunate. Mary is a virgin, and with child, and yet she knows not a man. Joseph is filled with mistrust of her, and designs to put her away. The only indulgence he is willing to grant, consists, at best, in not stating in the bill of divorcement the reason why he puts her away. He is not willing to put her to open shame, but to send her away quietly. Thus a future full of shame seems to stand

before Mary and the child she carries in her womb ; and before Joseph a future of sorrow over, as seems to him, his fallen bride. This is the future presented by the house of David at its last emergence from obscurity !

But Mary is with child by the power of the Holy Ghost, and she trusts in her God who has called her to bear the Messiah. And Joseph, although long doubtful of her, and not able to believe with her, is yet too upright, has too tender and delicate a conscience, for thoughtlessly, quickly, and openly casting her off. The grace of God, therefore, can by a revelation set his mind at rest regarding Mary's secret. In a vision of the night the angel of the Lord gives him a disclosure regarding the calling of Mary, saying, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS, for He shall save His people from their sins.' In this manner the angel instructs Joseph to receive her ; and this assures the future of the child's mother, for Joseph instantly takes her to himself. Thenceforth she appears before the world as his wife, although Joseph waits with reverence for the fulfilment of the mystery of her pregnancy before he can consider her as his wife.

This misjudging of Mary is the tragic foretoken of the sufferings which await her Son ; and in her wonderful deliverance by marriage is contained the first pledge that Christ would from reproach come forth glorified.

The Evangelist pauses for an instant at the word of the angel concerning the birth of Jesus from the Virgin, and observes : ' Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet (Isa. vii. 14), saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us.' In the core of Israel's life the births became always more consecrated, the generations always nobler, and the mothers always more virgin-like, in proportion as they were increasingly sanctified by the Spirit of the Lord in the hope of the Messiah. Feeling this fact, Isaiah, under the influence of the Spirit, made a maidenly, devout mother, with the child she should bear, a sign of rescue for Israel. This word of the prophet became a prophetic type of the birth of

Christ from the Virgin. In this fact that saying was fulfilled, and in it the initiatory consecrations of birth arrived at perfection.

SECTION IV.

JESUS IS AT HIS BIRTH GLORIFIED BY DIVINE SIGNS AS THE MESSIAH, OR KING OF THE JEWS, AND AS GOD'S SON.

(Chap. ii.)

The circumstances under which Jesus was born, were so ordered by God as necessarily to form and connect themselves into a wondrous wreath of divine signs, designating Him as the Son of God, the Saviour of the world. These circumstances form an apology of Christ, in fact, which presents in symbolically significant outlines all the requisite essential proofs of His uniqueness (and so of apologetic recognition).

Jesus was born in Bethlehem of Judea. This circumstance was necessary to exhibit full proof of His descent from David—of His legitimate title, according to the Old Testament, to the Messianic dignity. It was not His birth in Bethlehem, but the fact that He was conceived by the power of the Holy Ghost, which made Him the Messiah. Yet His birth there was one of the conditions, without which He could not have appeared as legitimately invested with the dignity of Messiah. For Micah had prophesied (v. 2) that the Messiah would come forth out of Bethlehem. He has as His first credentials the theocratic historical qualifications. The angel of the Lord announced Him, naming Him by name; a mother, descended from David, conceived Him in faith and brought Him forth; His foster-father, the legitimate heir of the royal throne of David, adopted Him; and that theocratic sign was also fulfilled, that He should be born in Bethlehem. He has thus the historical qualities of the Messiah. As the heavenly, wonderful, and new in His appearing was declared by His birth of the Virgin, as it was mediated by the relatively virgin births, so His coming forth out of Bethlehem completes the proof of His historical descent.

The wise men from the East, Gentile magi from a distant

land, came to worship Him as the King of the Jews, because, as they said, they had seen His star. The noblest minds of all times in all the ends of the earth are drawn to Him by a miraculous attraction. All the elect discover their star which leads them to Bethlehem.

The star which was made to the magi a sign of the birth of Christ, was without doubt the brilliant, principal star of the constellation in which it appeared. To us it is a symbol of nature in its eternal relation to Christ. The stars in the depth of the heavens, the star-like flowers of the field, and the star-like pupil of the human eye, all prognosticate that a star of the stars in the spiritual world must be born, in which all the lights of nature and of heaven shall be transformed from the darkness of nature into the light of the one all-embracing and actuating Spirit. The wise men came to see the star from their being driven by a deep impulse to devote themselves to the study of astronomy.¹ Even studies and sciences in their development all follow the golden thread which conducts them into relation with the appearing of the Logos, for He is the centre of the logical (*Logischen*) in all things.

When the magi appeared in Jerusalem with the question, 'Where is He that is born King of the Jews?' king Herod was troubled, and all Jerusalem with him. The thought of the birth of the Holy One rebukes the great and powerful of the earth; it shakes and excites the court, the city, and the masses. As soon as Christ appears, the wicked instantly feel the spirit of antipathy; they fear Him from afar, and forthwith hate Him. The powerful persist in their wickedness, headed by hoary tyrants or youthful genialities: they set in motion the masses of sluggish sinners, and the coteries of comfortable citizens; they settle the time and give the impulse for showing enmity to our Lord. This is a true token of the honour of Christ: the wicked are His enemies.

Herod assembles the chief priests and scribes, and demands of them where Christ should be born. Following Micah, they

¹ If it is objected, that the astrology which these men devoted themselves to is a superstitious pursuit, the objection overlooks the distinction between that vigorous and noble form of astrology which gave rise to astronomy, and the astrology of the present day, which is to be considered as the dead husk of astronomy.

answer him correctly, 'In Bethlehem of Judea.' True, it does not occur to them to go to Bethlehem themselves, along with the Gentile seekers, yet by their learning they must show them the way to the right place. True, they are very unbelieving in their heart, yet that they are orthodox believers in their system renders a great service to the children of longing, as the lifeless finger-post by the wayside is of service to the living traveller. Even dead orthodoxy, the ordinances and symbols of benumbed communities, and cold ministers of the Church, must still testify of Christ. All their stark staring towards the holy, all their stiff finger-pointing, is profitable to the children of the truth, whether these come from heterodoxy or heathenism, or even from astrology, to inquire after the individual centre of the world's history, of the human race, and of life.

The scribes, in giving their decision, appealed to Micah v. 2, 'And thou, Bethlehem, land of Judah, art not the least among the chief towns of Judah (not too small to be a chief place in Judah); for out of thee shall come the Prince who shall feed My people Israel.'¹ Thus Micah has given a very definite historical characteristic of the life of Christ. And so have all the prophets traced the most expressive outlines of His form, sometimes more ideal, sometimes more historical, but always ideal features having historical reference, or historical features having ideal signification. The visions of the prophets have their fulfilment in Him.

Thus God bears testimony to His Anointed through the ordinary operation of His providence in the ordinary relations of life, through the calm course of history and of nature, through the spiritual bent of good men and the conscience of wicked men, through the investigations of science, the dogmas of theology, and the word of Scripture. But He equally bears testimony to Him by extraordinary displays of providential power in the extraordinary relations of life, in the moving incidents and struggles recorded in history. God's providence protects the Holy Child—protects the birth of Christ in Bethlehem, in the Church, and in all hearts, by the most manifold displays of wisdom and power, and thereby gives the strongest attestation of His holy life.

¹ The mysterious contrast of the lowliness and loftiness of Bethlehem, once omitted in the list of the chief places of Judah, and then signifying the whole land of Judah, pretypifies a similar contrast in the life of Jesus.

Herod sends the wise men to Bethlehem to inquire about the child, and to bring him word, and then he will come and worship him also. In order to put the child to death, he seeks by skilful hypocrisy to overreach the devout magi, whom he regards as fanatics. The wise men hear him, depart without replying, and, again guided by the star, find the child. And now the cunning of the gloomy prince threatens to gain the victory over the devout feelings of the magi. But their deeply presentient mind, their capacity for receiving a revelation from the Lord, who warns them in a dream, prevents them from returning again to Herod. By a like capacity, Joseph also is made aware of the future. He receives warning from the angel of the Lord to flee to Egypt with the young child and His mother. Thus there is continual contest in the world between the wicked and the righteous regarding the life of Christ; and the always new, yet similar decision of this conflict, is one of the greatest testimonies which God gives to Christianity. The craftiness of unbelievers often seems to outbalance the simplicity of the saints; it appears as if they would succeed in making use of believers themselves to give a deadly blow to the life of Christ. But equally often does the great and eternal Master reverse the case; the adversaries are always worsted in the end; they are employed to point the way to God's people, to further their cause, their knowledge, and their zeal. And all this comes to pass because pious minds are endowed with a presentient sagacity, which under the influence of the Spirit of God unfolds itself into a glance of divine penetration, and then happily shows the stupidity which always latently underlies the craftiness of the wicked.¹ Thus danger threatens the life of Christ in many ways, but in as many it is wonderfully turned into benefit and blessing. The ordering of Providence, which always gives Christ's servants the victory over the wicked, bears testimony to Christ.

The men of longing shall assuredly be guided to their goal and perfected in the view of the life of Christ. This is shown by the way in which the magi continued to be guided. When the voice of Herod ceased to sound in their ears, the star again

¹ It is well known that the antagonistic critics do not wish that any one should assume such want of presentiment (stupidity) in Christ's adversaries, or hold that at bottom the devil himself is stupid.

faithfully led them to their goal.¹ Notwithstanding the eastern heathen presentations they had been accustomed to, the lowliness of Christ's appearance hinders them not from worshipping in Him the new-born Prince of salvation. They enter into spiritual fellowship with Joseph and Mary. They do homage to the child by offering Him as gifts the noblest products of their native land, gold, frankincense, and myrrh. And now they can return home with the peace of God. We should consider well the divine element in the steady guidance of all the receptive to Christ, in order to perceive therein a fresh testimony to the truth of the salvation which is in Christ. This beautiful triumph of the Holy Child over the devout speaks still more strongly than His judicial triumph over the wicked: the providence of God is revealed with equal power in both.

At the angel's bidding, Joseph flees by night to Egypt with the young child and His mother. Herod long waits in vain for the return of the magi. Their non-appearance enrages him; and he now takes means, probably through secretly hired banditti,² to slay the children in Bethlehem under two years old. This is the commencement of the historical sufferings of Christ. Only through flight to Egypt can the young child be rescued; His parents must suffer with Him, and the blood of many an innocent child flows on His account. But this suffering too contains a very special testimony to His preciousness. He, as the true King of Israel, immediately experiences the deadly hate of the spurious, although outwardly legitimate, temporal prince in Israel. The old might of the old world, the old mind of the old Adam, and the spirits of the olden time, fight against Him to the death, because He is the New Man, the Founder of a new world, the Prince of the new kingdom of heaven. And if as child He here suffers less than His fellows, it is because He is spared for the heaviest sufferings. He escapes the lesser suffering in order to die on the cross. But the elect suffer with Him. Weak women, women in child-birth, mothers, follow with heroic courage Mary's path of suffering. With Christ, the innocent suffer and die; and notwithstanding its tragic character,

¹ Were it a mere geographical or topographical pointing out of the way that was meant, Jerusalem would not have been the first place in which the magi would have had to inquire. See above, vol. i. p. 391.

² Not through regular officials. See above, vol. i. 395.

the martyrdom of the innocent children is interwoven with a wondrous power of attraction into His destiny. Let us look at the suffering Christ, and in conjunction with Him the band of fellow-sufferers, in order to feel the full historic force of His sufferings, and how He is glorified by His sufferings and by His fellow-sufferers.

But in this rescue of Christ's life the ministration of the spirits of heaven is brought specially under consideration. The angel of the Lord appears to Joseph in a dream, and warns him to flee; he appears to him again, and bids him return to his native land, and once more¹ directs him to settle in Galilee. Thus the angels must continually serve the cause of Christ and further His course through the world. There are heavenly revelations whose delicacy, spirit-like nature, secrecy, and silent power of most profoundly influencing the mind and life of the elect, far surpass the faith and feeling of many men (even of many of the orthodox). But those who are faithful in the service of Christ are endowed with a sense for receiving them. From his faithfulness and loving care, what a ready ear has Joseph in the service of the child and His mother! Thus testify in all the world the dreams and thoughts by night, the silent footsteps, the bold and speedy journeys of devout faithfulness and faithful devoutness, as they are always directed to guarding the life of Christ for His hidden and infinitely rich glory. Finally, the life of Christ had other specially significant features. He came out of Egypt to Canaan as God once had called the people of Israel out of Egypt.² In order to be secure from the enmity of Archelaus, who was Herod's successor, He grew up in the poverty of Nazareth—in a despised place, like so many prophets of the Lord before and since.

Matthew has noted these two features, and others besides, in order to show how wonderfully the types and prophecies of the Old Testament were fulfilled in the life of Jesus. As in the birth of Christ from a virgin he saw a saying of Isaiah's, and in His being born at Bethlehem a word of Micah's, fulfilled, so in the flight of the holy family to Egypt he found confirma-

¹ On the return of Joseph's dream, see above, vol. i. p. 397.

² So also, He partly made science and worldly conquerors issue from the mysterious land of Egypt.

tion of the word of the prophet Hosea : ‘ Out of Egypt have I called My Son.’ In the slaughter of the innocent children he found a fulfilment of that word of Jeremiah : ‘ In Rama was a voice heard, lamentation, and weeping, and great mourning ; Rachel weeping for her children, and would not be comforted, because they are not.’ Finally, in the fact that Nazareth became Christ’s home, he saw the realization of a collective expression of all the prophets, that Jesus, having grown up in a lowly and despised condition, should be called a Nazarene.¹

He saw the word of Hosea fulfilled, because from the days of old the Spirit of Christ had been the very substance which made Israel as a people the son of God. He saw the word of Jeremiah concerning the wailing Rachel now realized in the highest sense, because it appeared that the children of Israel *were not*, when the Idumean on the throne of David sent and slew the innocent children in Bethlehem in order among them to kill the Messiah, when His destruction seemed to be certain (or to have already overtaken Him).² He saw, finally, in the fact that the Messiah would have to be called a Nazarene, a fulfilment of those sayings of the prophets which had foretold the contempt, and especially the misjudging in respect to His descent, which He would be brought to experience.

He evidently wrote the history of the birth of Christ with the higher theocratic Israelite consciousness, which formed so definite a contrast to that of the Pharisees. He saw the true King of Israel, not in Herod, but in the Son of Mary ; the true divines, not in the dead priests and scribes of Judea, but in the devout star-interpreters from the heathen world ; the true residence of Christ, not in Jerusalem, but at Nazareth ; the true glorification of the Messiah, not in human pomp, but in His sufferings, in the wondrous protection vouchsafed to Him, and the divine signs which glorified His entrance into the world and His childhood.

¹ See above, vol. i. p. 407.

² See Hofmann, *Weissagung und Erfüllung* ii. 66 ; as also the excellent observations on the weeping of Rachel (62), and at the same time the remarks made regarding the position of Rama (60).

SECTION V.

JESUS SUBMITS HIMSELF TO THE BAPTISM OF JOHN, AND IS BY HIM ACKNOWLEDGED AS MESSIAH, AND GLORIFIED AS THE SON BY THE FATHER IN HEAVEN.

(Chap. iii.)

When the time had come that Jesus should openly appear before the people as Messiah, care was taken that He should, in so appearing, be accredited and introduced in a theocratically legitimate manner. This was done by His forerunner, John the Baptist. John appeared in the wilderness of Judea as a preacher of repentance. He preached repentance to the people, proclaiming to them, The kingdom of heaven is at hand—the Messiah is on the point of appearing. He came forth as the Messiah's forerunner, baptizing the people unto repentance and the coming Messiah. This baptism was a great and holy washing, which he performed in the sense of the Levitical laws of purification, as a prophet, according to the zealot-right; an act by which he declared the whole people to be unclean in God's sight, and demanded of them true repentance and reformation, to be signified and sealed by the same act. He sought to form a new and pure community which should be capable of receiving the Messiah. He confirmed his baptism by his whole appearance. He came forward as a strict ascetic: his raiment was of camel's hair, his girdle of leather, his only meat locusts and wild honey. Thus, according to the saying of the Evangelist and his own declaration, he represented that voice which the prophet Isaiah heard in spirit, with a definite prophetic prospect of the time of Israel's restoration by the Messiah: 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' His whole utterance and bearing was a voice, an earnest preaching of the coming Christ.

The Jewish people rejoiced at the announcement of the Messiah, felt the spiritual power of the Baptist's reproof, and acknowledged him. All came to his baptism—all Jerusalem, all Judea, and especially all the region round about Jordan. That there was a decided acknowledgment of him for a short time, is

proved by the circumstance, that many of the Pharisees and Sadducees also came to his baptism, and still more, that they submitted to bear the strongest rebukes from him : ‘ O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.’ In this lofty position did John stand towards the heads of the Jewish people, like a thunder-cloud of God. But how small did he represent himself in comparison with the Messiah ! ‘ I indeed baptize you with water unto repentance ; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear ; He shall baptize you with the Holy Ghost, and with fire : whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire.’

Thus the Baptist was acknowledged by the Jewish people, and he acknowledged, in the person of Jesus, the Messiah whom he had placed so high above himself ; and this consequently formed the theocratically legitimate introduction of Jesus to His people.

Jesus also came from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, ‘ I have need to be baptized of Thee, and comest Thou to me ?’ So strong a sense had the Baptist of the purity and grandeur of Jesus, he felt himself as one unclean before Him. Yet he did not now give testimony to Him, but waited until the Messianic dignity and divine glory of Christ should be confirmed to him by a miracle. We see here the distinction between human certainty and divine certainty. (See vol. ii. p. 24.) Jesus insisted on the necessity of His being baptized by John, saying, ‘ Thus it becometh us to fulfil all righteousness.’ Then he suffered Him.

There has been much discussion regarding the question, How could Christ submit Himself to the baptism unto repentance ? The principle of the Israelite laws of purification, as more deeply and sharply defined in Haggai ii. 13, contains the answer (see above, vol. ii. 19). According to this principle, he

who stood in outward contact with the unclean was leuitically unclean. Now, as John had by divine commission declared the whole people to be leuitically unclean, as he had, so to say, excommunicated them all, this sentence had, without his being aware of it, included the Messiah. When Jesus stood before him, he became alarmed at this awful consequence. Jesus knew well the humiliating element in this purification-baptism. But He acknowledged its divine justice; before God He was clean, but the burden of His people was laid upon Him. The principle of His historical connection with Israel, with mankind, made Him already appear in the similitude of a sinner, and ultimately brought Him to the death of the cross. Our Lord knew that His baptism foretokened this; it was His consecration unto death for the salvation of mankind.

But the fulness of this humiliation in faithful love and obedience was turned by the Father into an exaltation for Him. When He came out of the water, the heavens were opened unto Him; the place of the refuge and glorification which awaited Him after His death on the cross appeared there opened to Him. John now received the seal of theocratic certainty concerning the dignity of Jesus. He saw the Holy Ghost descending in the form of a dove, and lighting upon Him. In this fairest and clearest of signs he saw the spirit of measureless labour and perfect sacrifice in which Jesus devoted His life in the spirit to the Father, and with which the Holy Spirit, who had fashioned His life, who supported and filled it, was now in the definite form of the Holy Ghost in the most peculiar sense—the Spirit of complete world-renunciation and world-transformation—received by Him into His consciousness as abiding definiteness of that Spirit. The procession of the Spirit from the Father, which as the Spirit of conscious divine peace filled Him, appeared to the Baptist in the form of a dove,—the form of innocence, simplicity, and gentleness.¹ Thus this lofty event, the oblation of Christ and the blessing of the Father, assumes the character of the utmost mildness and most engaging serenity. And this visible sign was accompanied by a voice from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’

Thus to the last seer of the Old Covenant, in Jesus had to

¹ Since the Dove is represented here as flying, the question arises, if the dove-shape is also the figure of brooding warmth.

become manifest the Messiah, in the Messiah the Son of God, and in the Son of God the mystery of the Trinity. Henceforth he bore open testimony to the Messiahship of Jesus.

NOTE.

It is very characteristic, that the Pharisee mind, which had already begun to acknowledge the rigorous and ascetically strict preacher of repentance, would not receive in the person of Jesus the kindly and gentle publisher of salvation, but on the contrary soon became so strongly prejudiced against Him as to be brought in doubt regarding John, whom it had already acknowledged.

SECTION VI.

THE TEMPTATION IN THE WILDERNESS—OUR LORD'S VICTORY
OVER SATAN.

(iv. 1-11.)

The renunciation of the world, which Jesus had in spirit achieved at His baptism, must now, at the beginning of His official career, be achieved historically.

His attestation by baptism, and John's acknowledgment of Him, and His perfected Messianic consciousness, appeared to direct Him to go straightway to the people. But the Holy Ghost who filled Him was directly opposed to the worldly spirit in the false messiah-hopes of the Jews, and hence drove Him, by means of, in the first instance, His repugnance to that unclean spirit, in a quite opposite direction, into solitude, into the desert. Jesus had to endure here the temptation of Satan, which everywhere came across His path as soon as He thought of appearing openly among His people as the Messiah. The worldly mind of the people had given a distorted demoniac form to their view of the Messiah: they cherished an expectation of the Messiah which He was obliged altogether to refuse. But in this expectation the temptation met Him, and He had to be clear of it before He could visit His people. He had to seek a way of access to His people, without trusting Himself as the Messiah

to them in a way corresponding to their expectation. He sought this entrance in the solemnization of His perfected life in the presence of the Father; in His conflict with the tempter. He passed forty days in this condition. His fasting was altogether the free result of the frame He was in, the grand unconscious expression of that renunciation of the world by which He had to overcome the intoxication with the world, the chiliasm¹ contained in the Messianic expectation of His people.

At the expiration of these days He hungered, that is, the consciousness of hunger presented itself; and this was a sign that in spirit He was clear of the temptation, as on the cross He first became conscious of His thirst after He had overcome the temptation of death itself. But now Satan again assailed Him more violently than ever; he came to Him in a more definite appearance, in a succession of more definite historical acts. And this is in accordance with a fundamental rule in God's guidance. Historical experiences are prepared for by those that are inward, and inward experiences are sealed by historical,—a rule which is disregarded, to the great injury of Christian psychology and care of souls. The serpent in paradise shows that Satan needs an organ in order to work more definitely on a man. He there sought to seduce the first man to forbidden natural enjoyment, and the serpent was well adapted to be his instrument for that purpose. He here seeks to seduce the second man to the aberrations of the chiliastic fanatical lust of the world; therefore he needs organs in which this spirit is concentrated—Jewish hierarchs. Satan himself, however, is the tempting power.

The first temptation is an enticement to comply with the demands of the chiliastic hunger of this world after magic fulness, magic gold, and magic bread. With the pompous diction of an Oriental the tempter says, 'If thou be the Son of God, command that these stones be made bread.' Our Lord's answer shows how decidedly He wills to veil His consciousness of the Sonship, and as man to place Himself with all men under the law: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The form in which

¹ It scarcely needs mention, that we take chiliasm here and in other places in a more general sense than is usually done; it being commonly considered as a thing which not until after Christ began gradually to make its appearance in Church history.

He overcomes him is obedience to holy writ; the essence of this obedience is His trust on His continuing to live in the omnipresent Life-giver; the spirit in which He gains the victory is the humility, repose, and simplicity of perfect reliance on God.

The second temptation is enticement to a chiliastic-pompous appearance in Israel, accompanied with priestly recognition. The devil presses it upon Him, takes Him with him¹ to the holy city, sets Him on a pinnacle of the temple, and (again like an Oriental courtier) says to Him: 'If thou be the Son of God, cast thyself down!' But this time he will show his request to be scriptural, as Jesus had founded His first reply upon Scripture; so he adds (from Ps. xci. 11): 'For it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' Our Lord immediately answers with the counter-saying (from Deut. vi. 16): 'It is written again, Thou shalt not tempt the Lord thy God.' It is the sin of tempting God, when a man, from his own or another's foolish conceit, enters on a path which God has not enjoined, with the fanatical expectation that God will allow Himself to be compelled to go with him—that he can at last draw God into the egoistic interest of self-will and self-assumed power. Christ could not tempt God. But His word has a general form, from which a severe spirit looks with rebuke and threatening on the tempter. The tempter has given proof that the holiest expression in the Bible can, through misinterpretation and false application, be made a means of temptation. The Bible expression, which promises the godly man the most wonderful divine protection, presupposes that he puts himself entirely under the charge of the Highest, and rests in the shadow of the wings of the Almighty; while the expression was here designed to serve for representing to our Lord a most unnatural action as His duty, and consequently for tempting God.

¹ The expression *παραλαμβάνει* is as significant for exposition as the solemn *εἰς τὴν ἁγίαν πόλιν*. Cocceius appears to have understood the importance of the expression *παραλαμβάνει*, when he makes the curious observation, 'Non est necesse dicere, quod diabolus Christum per aërem vexerit ex deserto in pinnaculum templi; sed sufficit hoc ita intelligere, quod ad petitionem diaboli secutus sit ipsum se transformantem in Angelum lucis, tanquam verbum dei ad ipsum habentem, et ascenderit in pinnaculum templi idque eodem spiritu auctore, quo auctore in desertum ierat.'

After this, the third and most presumptuous temptation follows, the temptation to chiliastic lust of dominion. Satan in his obtrusive manner again takes Him up into an exceeding high mountain, and shows Him (by giving pompous descriptions; in doing which he made use symbolically of a lofty mountain in the wilderness of Judea, commanding a wide prospect) all the kingdoms of the world, and the glory of them. After this enticement, he lifts the mask: 'All these things will I give thee, if thou wilt fall down and worship me.' Our Lord was now asked to do homage to the devil as the prince of the lust of worldly conquest and of the art of effecting it—to acknowledge him as an evil god or prince of the world, as the dark spirit of evil dominion above Himself—to pledge Himself to him, and at that price become ruler of the world. Satan often brings presumptuous temptations after crafty ones. They are calculated to break the spirit of resistance by a stroke of pretended confidence and strength. At the same time, they show the vile meanness with which the evil one always takes his departure when he is beaten. Christ's answer to this presumptuous proposal puts an end to the conflict: 'Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' When the evil one gave proof that he was Satan, then, and not until then, our Lord rebuked him as Satan, and drove him away. It is very significant that He rebutted Satan's last attack by the first commandment (freely quoted). By His victory He proclaimed the truth, that every one arrives at his proper position, and the eminence appointed for him, only through the purest subjection to God's dominion, by the path of devotedness to Him, and rejection of all other gods or absolute lords in God's presence.

Christ's renunciation of the world was now historically achieved: first spiritually historically, and then actually historically, by an act from whose victory and blessing all following victories and blessings must be unfolded. Then the devil left Him (as the devil of chiliastic lust of the world for ever) and angels came and ministered unto Him, and that not merely for a short time, but continually (see John i. 51). After He had thus solemnly renounced the dominion of the world, and with it the ministration of men, the Father blessed Him by putting the angels of heaven at His service in heavenly appearances,

visions, dispositions, occurrences, and powers. This experience of Christ is a token for His people: he who gives up enslaving men for his service shall be served by the angels of heaven.

NOTE.

Against my view of the history of the temptation, according to which the inward temptation which our Lord had to withstand, was terminated by an outward temptation, Ullmann observes, in the fifth edition of his work, *The Sinlessness of Jesus* [see the supplement of the sixth edition, Clark's Tr., pp. 291 ff.]: 'This combination, although I readily acknowledge that Lange says much that is suited to support the view of an inward temptation, appears to me inadmissible, chiefly because it destroys the unity of view of the whole. If we have an outward temptation appearing objectively, we have no need to think of an inward one; and if the course of the temptation was inward, all that is represented as outward occurrence is only objectivizing, and there is then no more room for anything outward in conjunction with the inward.' The canon, which Ullmann here makes decisive against my view, and which makes the outward and the inward facts in the history of Jesus mutually exclude each other, has been, as I believe, sufficiently shown to be unchristological, and consequently untenable. For example, one might easily infer from this canon, if we have a Gethsemane, we need no Golgotha, and *vice versa*. On the other hand, I have prefaced my view by another canon, which surely may pass for more tenable: 'The facts show us that the moral conflicts of man cannot possibly remain spiritualistic rencounters; the tempting opportunity is always offered to the disposition liable to temptation, and makes the ideal conflict historical.'

In answer to Ullmann's remark, 'There is not the slightest hint given that the deputation of Pharisees which came to John tempted our Lord,' I was obliged to appeal repeatedly to the grounds I gave for thinking they did, and the respected divine has not entered upon these grounds. He observes finally: 'In particular, the assumption of a plurality of tempters does not harmonize with the way it is represented under the single person of the devil.' This remark, if well-founded, would fall with threefold force on Ullmann's own view; for, on the assumption

of a mere inward temptation, the plurality of tempters consists at bottom of all individuals entertaining the Jewish messiah-hope, and yet this plurality would, in setting it forth, be represented by the devil.

SECTION VII.

THE CONFIRMATION OF CHRIST'S RENUNCIATION OF THE WORLD. HIS APPEARANCE IN DESPISED GALILEE. THE UNOSTENTATIOUS COMMENCEMENT OF HIS ACTIVITY. ITS GREAT EFFECT.

(iv. 12-25.)

The threefold renunciation of the world which Jesus had achieved in His victory over Satan, had now to be verified in His public ministry: and so it really was. The first sign of it was His coming in the place of John the Baptist, after he had been cast into prison; thus showing that He was ready to expose Himself to a similar fate. The second was shown in His leaving despised Nazareth and settling in a place still more despised in a theocratic point of view, namely, in Upper Galilee (see Book II. iv. 9), at Capernaum, by the sea-side, on the borders of Zebulon and Naphtali, in a district already called by Isaiah Galilee of the Gentiles. The third sign consisted in His veiling His appearance even here, by taking up and continuing the preaching of the Baptist, Repent, for the kingdom of heaven is at hand! without telling the people that the kingdom of heaven was comprehended in the person of Himself—the Messiah.

This renunciation was developed in a very illustrative form. We see how He begins His calling by going round about the Sea of Galilee, sometimes alone, sometimes living among poor people by the sea-side, although filled with the consciousness that He is to redeem and transform the world. But He prepares for His definite plan, the institution of His Church, by calling four fishermen from their occupations to make them His scholars and followers; first the two brothers Peter and Andrew, then James and John, the sons of Zebedee. With this small

school of four fishers, He begins a work destined to give rise to numberless communities, great and small, to high and low schools of every kind, and, what is still more, to enlighten the whole earth. With these first children of His Spirit, He now goes about through Galilee in the plainest attire, teaching in the synagogues, preaching the Gospel of the kingdom, and healing all manner of sickness and disease among the people. But scarcely has He entered on this path of self-humiliation when signs appear that, just by His having given up the world in the earthly sense, He will gain it in a higher sense. The beginning of His holy renunciation of the world is forthwith crowned with the blessing of its commencing, real, spiritual conquest.

The first pledge that we have for this is, that the word of God in the mouth of the prophet Isaiah foresaw, and thereby attested beforehand, this appearance of the Messiah in despised Galilee.¹ Isaiah had already announced very clearly, that it was precisely to that Galilee, so much despised by the Jews, that the highest revelation of God should be vouchsafed: 'The land of Zebulun and the land of Naphtali, by the way of the sea, beyond (holy) Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them who sat in the region and shadow of death, light is sprung up.' (See Book II. iv. 11.) We recognise the Lord also by the power of His Spirit upon the minds of men, and especially by the power of attracting the elect which He displayed. He first calls Simon Peter and Andrew, saying, 'Follow Me, and I will make you fishers of men!' And immediately they leave their nets and follow Him. The wonder does not consist in its being the first time that He saw them, for they are already His disciples in the wider sense; but in their being ready, at the first notice, instantly to give up their whole means of livelihood, when they are casting their nets into the sea with the desire and hope of a draught of fishes. The calling of the sons of Zebedee was wonderful in the same sense. They too were already of those who honoured Him, but were still absorbed in their former calling when His special call came to them. They were with their father Zebedee in the ship, mending their nets for fresh draughts of fishes. They likewise immediately left their employment and their father, and followed Him. The

¹ The Messianic signification of this passage is unmistakeable.

future showed how unerring was the word of the royal Master of all spirits, and how unerring His look which chose them. The four fishermen became the pillars of His Church (see Gal. ii. 9). By Christ's at once knowing and calling the elect of the Father, and from their immediately knowing and following Him, He is glorified as the Only-begotten of the Father. As He moved the hearts of the elect, He also moved the people. At first sight He seemed to come forth as a poor Rabbi; but how changed the view, as it became more and more evident that His word had power to heal all manner of sickness and infirmity! His fame now began to spread through all Syria. Henceforth there was enkindled among the people a true desire to bring to Him from all parts sufferers of every sort, especially such as were taken with diseases which seemed incurable—demoniacs, lunatics, and paralytics. And whatever sufferers were brought to Him, He healed them all. The consequence was, that there were gradually formed constant streams of followers, and some of them from a far distance, coming to or departing from Him. People from Decapolis, from Jerusalem, or Judea in general, and particularly from Perea, where John had with special success prepared the way for the Lord, attached themselves to the nucleus formed by His Galilean followers. So it soon became evident, that as concerned true life in the kingdom of spiritual and mental life, Jesus was king in the land. He displayed His royal rule, however, only by spreading abroad the word and the power of salvation, knowledge, life, health, and presentiment of the new world of light, which was still shut up in His heart. Thus early appear the foretokens of the victory and dominion which He, by means of his self-sacrificing love, was destined to gain over the human race.

NOTES.

1. The appearance of Jesus in Capernaum, with which Matthew begins his account of the public ministry of Christ, took place in the winter of its first year. It had thus been preceded by His return from the Baptist, His miracle at Cana, His first activity in Capernaum, His first Passover, His first activity in Judea, His return through Samaria, His appearance in Nazareth, His return to Cana, and the healing of the nobleman's son.

2. Gfrörer thinks (*Sage* ii. 16) that the legendary character of this Gospel betrays itself fully towards the close of this section. 'There are general propositions: Christ went about all Galilee, etc.' Gfrörer himself immediately undertakes the refutation of this assertion by remarking, that the Evangelist, at v. 1, passes over to a new object, the sermon on the Mount; and as he now leaves the old ground, *i.e.*, the narration of Christ's deeds in Galilee, he speaks of them, so that he could not be reproached with having omitted anything pertaining to the life of the Redeemer, *i.e.*, he compresses into general propositions all possible miracles.

SECTION VIII.

THE SERMON ON (THE TOP OR SUMMIT OF) THE MOUNT; OR, THE FUNDAMENTAL LAWS AND OUTLINES OF THE RIGHT-EOUSNESS OF THE TRUE KINGDOM OF CHRIST, AS THE TRUE DEVELOPMENT AND FULFILMENT OF THE OLD TESTAMENT LAW, IN CONTRAST TO ITS FALSE DEVELOPMENT IN THE MAXIMS OF THE DEGENERATE OLD TESTAMENT ECONOMY, IN THE THEORETICAL AND PRACTICAL CORRUPTIONS OF IT BY THE SCRIBES AND PHARISEES.

(Chap. v.-vii.)

When the people began to follow our Lord in multitudes, and when signs of their devoted reverence were shown more strongly, His disciples might well imagine, that now their Master would soon begin to found the kingdom of heaven. Our Lord, therefore, now found it necessary to give them a definite explanation regarding the institution of His kingdom. It was necessary for them to know wherein the peculiarity of His kingdom, and especially of His doctrine of salvation, consisted. As devout Israelites, they required to be fully satisfied that His institution did not seek to set itself in opposition to the law of Moses, but that it rather presented the fulfilment and completion of that law. It was also necessary that they should know clearly that its doctrine and righteousness are most definitely distin-

guished from the false, perverted development of the Old Testament divine institution, as exhibited in the hierarchy, in the righteousness (in the doctrine and lives) of the scribes and Pharisees. There was the more need of their knowing this, as many among the people who followed Him expected Him to found a kingdom of God in the sense of the scribes and Pharisees, as even in these multitudes he was again encountered by the popular Pharisee spirit, although in a weaker form, and decidedly outweighed by the better frame and tendency of the poor in spirit, who formed the kernel of this multitude.

From this latter ground Jesus also found it advisable to withdraw from the people pressing upon Him, and to retire to the solitude of a mountain-top with His more intimate disciples. Here He gave them in a confidential manner an explanation of His doctrine, which He could not yet have given to the whole people. Hence the proper or longer Sermon on the Mount, which He pronounced upon its summit, is to be distinguished from the shorter Sermon on the Mount, which He delivered to the multitude on one of its lower plateaus. (See Book II. iv. 12.) But although this sermon has thus an esoteric cast, it is not intended to remain esoteric. These doctrines were designed to be afterwards communicated to the whole people. Hence our Lord gave the people also the essential purport of this sermon after He had come down to them. The state of the people, the nearness of the Israelite year of jubilee, and the theocratic signification of that mysterious institution, gave Him occasion to begin with a view of the true year of jubilee, the reinstating of the poor in their inheritance. This view exercised an essential influence on the form of His address. We see eternal retributive righteousness ruling; we see how the truly poor (the poor in spirit) are raised up into the inheritance of heaven, how the falsely rich (those who think themselves rich in spirit) are set low by their sinking themselves into an abyss of poverty and disgrace.

Christ's Sermon on the Mount forms a contrast to God's former Sermon on the Mount, the giving of the law on Sinai. This contrast manifests itself distinctly. There, a law was given in the number ten, the number of civil arrangement in the world; here, a law in the number seven, the number of the Church's spiritual condition. There, a law of the very letter in demands,

followed by threatenings of the curse ; here, a law of life, which more than law is the gift of life, and is therefore preceded by promises of blessing. There, Jehovah is concealed in unapproachable majesty even from the mediator of the law, and this mediator stands between God (represented by angels) and the people as different parties ; here, the glory of God appears in the face of Jesus Christ in familiar nearness to the disciples, and the God of heaven is one with the God in the human nature of Christ—the foundation of the reconciliation is established. There, the voice of Jehovah is heard amid thunder and lightning ; here, as human voice proceeding from the heart, and pronounced by the lips of Jesus. There, the people dare not approach the awful mount ; here, the people stood on the declivity of the mount, and were probably ranged in groups up to its summit. There appear the majesty of law, terror, fear, and tremors of death ; here, the majesty of grace, revival, tremors of love, wondrous presentiments and hopes of a new life, of a new world. The contrast between the giving of the law on Sinai and this Sermon on the Mount could not be stronger, and yet it is a harmonious contrast. We see plainly, that without the law from Sinai there could have been no Sermon on the Mount by Christ : He begins where Moses left off. The poor in spirit are the pure product of the Old Testament economy. It is the beginning of the life in the spirit, to which the Spirit had led, which lightened around and breathed upon the letter of the law, and gave it its force in the conscience of the upright. Or rather, the positive pure product is Christ Himself. In Him the law has become life, living righteousness. In Him the will of God and the human heart, the word of God and the human mouth, have become absolutely one. And for this very reason the poor in spirit meet Him with matured receptivity, for the fulfilling of the law must unfold itself in this contrast of positive and of negative righteousness.

But the harmony which obtains in the contrast between Christ's Sermon on the Mount and the law of Moses, is not greater than the polemic character of the contrast in which Christ's sermon stands to the maxims of the Jewish hierarchy. This latter contrast is a mutual contradiction. Christ announces at the outset, in the fundamental law of His kingdom, the great conflict between the spirit of His righteousness and the entire system of the scribes and Pharisees.

Nay, the law of His kingdom contradicts all the false suppositions of the world in general, while it brings fulfilment to all the expectations of the better aspirations of mankind in the olden time. In both aspects, the Sermon on the Mount appears as the new revelation. This is proclaimed by the very locality. Christ delivers His address to mankind not from the seat of Moses and the prophets, not from the lofty seat of the scribes and Pharisees, and still less from a prince's throne. He sits upon the grass among trees; His law goes forth from the solitude of a lofty mountain; He is supported by no worldly authority of any kind; His authority lies in Himself, who harmoniously bears the character of Christ, of God, and of man. The new character of this law is revealed by the perfect, divine peace with which it is given forth. In divine repose, seated on the top of the mountain surrounded by His trusted ones, our Lord speaks the word which is destined to fill and bless the world. What a contrast is this to the proclamation of human ordinances with the sound of trumpet and drum, or even the thunder of cannon! Jesus knows well that the calm, gentle whisper is the strongest operation of the human lip, when blessedly moved by God. But this New Testament character lies also in the tenor of the revelation itself which Jesus utters. The perfect revelation of the doctrine of salvation, the Gospel in its full form, was now first proclaimed. The Evangelist had a deep feeling of this, when saying that Jesus opened His mouth and taught. Man is the mouth of creation, and Christ is the mouth of mankind. The mouth of Christ was opened in the most proper sense in the Sermon on the Mount, in order to reveal with full clearness the great secret of the right path of salvation.

Christ's discourse is called the Sermon on the Mount in the historical sense, but it may also be so called in symbolical signification. Christ stands on the summit of essential righteousness, and all the blessings of holy life fill His heart. To this summit He calls His people to ascend; nay, He draws them up by the power of His word. For His word is creative,—not merely the law of the new kingdom of heaven, or the doctrine concerning it, but a deed of His spirit by which He calls it into existence. As God's word, 'Let there be light,' called the light into life, so Christ's word concerning the blessedness of the poor in spirit, the

mourners, the meek, etc., calls God's people into existence in these forms. Thus a living mountain of the Lord is formed of souls who have been laid hold of by Him, a mountain which rises up in terraces from the depths of poverty in spirit to the height of perfect and blessed life in God.

The righteousness of those who have part in Christ's kingdom of heaven, in contrast to the righteousness of the corrupt hierarchical Old Testament economy, is the leading thought of the Sermon on the Mount. The Lord first shows the path of the righteousness of His kingdom, as He raises it up from the fathomless depth of poverty in spirit to the height of blessed life, v. 1-16. Then He exhibits in contrast to this path, the path of the righteousness of the false theocracy, as it descends precipitously from the supposed height of the most exact fulfilment of the law unto the depth of utter destruction and shame (v. 17-vii. 6). Our Lord, finally, describes the holy method, the way according to which we have to choose the right path and to avoid the wrong (vii. 7-29).

Our Lord shows the way to the height of blessed life in the seven beatitudes. That the beatitudes are in reality only seven, is plain from the following consideration:—Poverty in spirit represents the fundamental condition of attaining to bliss all throughout, a spiritual state which extends through all stages of blessedness (comp. Luke vi. 20); or, in other words, it is not only the first beatitude, but represents in germ the seven beatitudes. But this germ exhibits the double form which every germ possesses—the tendency to strike root and the tendency to form stem and fruit. True, it is a poverty, but it is a poverty in spirit. The mourners then form an evident contrast to the meek. Mourning is the first unfolding of piety striking root, and bears reference to God; meekness is its first unfolding in the way of bearing fruit, and bears reference to our neighbour. The same contrast appears a second time in the relation of those who hunger and thirst after righteousness to the merciful: in the first is exhibited the right and proper conduct Godward, and in the second the same towards our neighbour. Thirdly, it appears again in the same manner in those who, in relation to God, are pure in heart, and appear to men as peacemakers. These, then, are the explicit stages of true righteousness. They are all comprehended again in the 8th and 9th beatitudes, in

which the whole once more appears in a developed form. In them, from poverty of spirit has arisen holy suffering for the sake of walking in the Spirit; and that in two forms: in its common religious form as a suffering for righteousness' sake—in its historically religious form as a suffering for Christ's sake, who Himself is the essential historically-manifested righteousness. This view not only shows that the number of the beatitudes is seven, but also sketches their inward and living organism. Hence is explained also why it is of these righteous ones at the end, as in the beginning, that theirs is the kingdom of heaven, namely, because their latter state is in germ contained in their first and fundamental determination. Hence also it is evident that Christ and His righteousness is the leading thought of all the stages of this piety; for the relation of the life of the truly pious to Christ, which comes to light in its full historical distinctness at the final development of that life, has of necessity been from the first and all along the main feature of that life.

We have thus before us a living organism, a holy and also a living ladder: holy, inasmuch as we cannot reach the top except by beginning at the lowest step, and at every step realizing its life in ourselves. No step can here be left untrod. That this ascent is a living ascent, is shown, first, in that we begin at once with life in the Spirit, but all that is yet contained in this life is at best only propædæutic Christianity, legality, symbol-service;—secondly, in that we always take the life of each step up with us into the higher life, keeping it for eternity; poverty in spirit is preserved in humility, mourning in solemn remembrance, holy hungering and thirsting in the consciousness of absolute dependence upon God;—thirdly and lastly, in that we must be more deeply rooted in God in proportion as our piety is more unfolded towards men, and *vice versa*. The development is organic throughout: the branch does not grow at the expense of the root, nor the root at the expense of the branch—the one grows with and through the other.

Notwithstanding this livingness, the ladder is a perfect ladder. This is shown, first, in the characteristic distinctiveness of each step; and further, in that each step has its own peculiar difficulty; and lastly, in that on each step there is a resting-place, a particular end attained. But, above all, it is shown in the fact that

the godly man is drawn and upborne by divine strength, so that, spite of all difficulties, he can mount all these steps.

How exactly do these forms fit into one another—the mourners and the meek, the hungry and thirsting after righteousness and the merciful, the pure in heart and the peacemakers! Moreover, when we separate the members of these contrasts, and arrange them in their cognate relations to God on the one hand, and to our neighbour on the other, the inner unity of all these forms is made all the more plain. The mourners, the hungry and thirsting after righteousness, and the pure in heart (in which full renunciation is included), have all the common characteristic of poverty before God, which is fully glorified in the holy sufferings of the martyrs, who suffer for righteousness' sake. But the meek, the merciful, and the peacemakers have in common the characteristic of walking in the Spirit before men, which celebrates its completion in the love of Christ, in proclaiming His name and suffering for His sake. But the order in which Christ sets these characteristics is the right order of succession, and corresponds with the organic development of the life. According to this order, holy poverty alternates with holy riches in ever new forms consonant to a life of piety; for in proportion as a man is poor in spirit before God, he becomes rich in spiritual blessings for his neighbour.

With equal distinctness is the difficulty of each step set forth, which makes all who tread this path appear in the first instance as most unfortunate. Poverty in spirit is at least a feeling of absolute poverty. The mourners distinctively are those who mourn in the deepest sense. The meek have to sustain the world's wrath and hard-heartedness. Hunger and thirst after righteousness cannot be less severely felt than hunger and thirst in an earthly sense, but are much more so; for that desire of nourishment and refreshment makes itself felt in the depth of the soul's life. The merciful have to deal with the sorrows, the sins, and the sufferings of bruised humanity. The pure in heart have to exercise continual self-renunciation,—they bear on their breast the sign of the cross or of the white rose. Finally, the peacemakers must, in order to pacify the contention and strife of the world, enter in among it as into a hell. That these are men full of sufferings, is specially shown when they have reached the highest stage of their development in time. For righteous-

ness' sake, for Christ's sake, they are persecuted and covered with reproach. They appear to be of all men the most unfortunate, and yet their continuing steadfast in this path displays the high courage of virtuous conduct. Hence it seems at first sight to be the strongest paradox that Christ calls such men blessed.

But their state is not a legally punitive one, their suffering not penance, and their good not an exercise of virtue in isolated human strength. Rather, from the very commencement they are raised up and supported by the promise of blessing and the foretaste of all the seven stages of blessedness. The power of God, the attractive force of the righteousness of Christ, has laid hold of them; and if we do but observe closely, we can explain each one of their trying states of mind from the germ of a new blessedness in their heart. They are, for example, poor in spirit, because they have begun to live in spirit, and their mourning for the lost higher life is more blessed than all worldly pleasure. And this shows that a special rest on each of these stages is granted to the godly man. At the very outset he gains the assurance of the whole kingdom of heaven, and at the end it receives him in its unveiled form. At the beginning the kingdom of heaven comes into his heart in the assurance of grace; at the end he comes into the kingdom of heaven as a citizen comes into a new land among a new people. But on the path of development the gift of the kingdom of heaven is revealed to him in all its individual forms, as these correspond to his inward state. The mourners, as such, are cheered with the absolute comfort, with perfect and enlivening refreshment; the meek become heirs in possession of the earth, their spirits having the greatest influence and sway. They who hunger and thirst after righteousness are filled, gain absolute peace. The merciful fall into the arms of mercy. The pure in heart, the men who renounce the world entirely, find again in the contemplation of God the true and living riches. The peacemakers are called children of God; they are acknowledged as the proper princes and judges of mankind in the realm of essential life (in contrast to the realm of law and symbols). And when the righteous are persecuted to the utmost for righteousness' sake, repelled and rejected by the world, heaven receives them as citizens; as the fellow-sufferers of Christ, they enter into the family of the martyrs and prophets; in the midst of their sorrow they can

rejoice and be exceeding glad, for great is their reward in heaven. Thus the new world issues from the blessedness of the righteous. We may, therefore, compare the seven beatitudes of Christ with God's works each day at the first creation. Christ's beatitudes continue to work with creative effect until the end of the world.

'Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets who were before you !'

After our Lord had thus described the path to the height of blessed life in His righteousness, He makes an application, from which it appears that He sees in His disciples the first germs of this walk in the Spirit. He calls them the salt of the earth, and encourages them by showing that salt cannot turn insipid—cannot become *unsalt*, otherwise there would no longer be any material to salt with ; and bad salt must therefore be cast out as useless matter, and trodden under foot of men. He next calls them the light of the world. They are destined, as bearers of His light, to work on the world. As a city set on a hill is seen from afar, so they are to exhibit themselves to the world in their higher destination. And as a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all that are in the house, they are to occupy a similar position towards the world. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

Our Lord had shown the disciples that the path to the summit of bliss is, in its outward form, a path of suffering, and must always be so. He had thereby mediately announced His

own sufferings to the disciples. He had, at the same time, made them sensible of the conflict between the direction He took and that of the world, including the Jewish world. This announcement necessarily appeared more or less strange to them, with the suppositions they had been accustomed to make. He therefore explained to them the conflict between the world and that to which they were appointed. The world is not as it should be. It is sick, faint, and insipid, on the verge of putrefaction, and therefore has need of salt. It is darkened, and has need of light. And they are called to become the organs of His life, to counteract in both respects the corruption of the world. They therefore must first, like a pungent salt, give the world pain. And this will be the very thing which draws upon them the world's hatred and persecution; and for this reason they must benefit the world like a far-shining light, and by their good works men will at last be gained over to glorify their Father in heaven.

By describing this conflict, our Lord had signified that He could not go hand in hand with the spirit of His people, and especially in the direction taken by the scribes and Pharisees. But this might cause the thought to arise in the mind of the disciples, that He intended to lead them aside from the path of true Israelite faith. Jesus obviates this error by declaring that He represented the fulfilment of the Old Testament, and by intimating that it was precisely the Pharisees and scribes who made void the commandments of God. 'Think not,' said He, 'that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'

He thus expresses the perfect consciousness that He, in His life and doctrine, presented the perfect fulfilment of the whole Old Testament (both the law and the prophets); that there was no divine reference, however slight, in the Old Covenant, which

could not be found, in its essential, spiritual form, in the spirit of His life. Nay, He represents Himself as the fulfilment not only of the Old Testament, but also as the fulfilment of all genuine human prophecies and types in general. And once for all He lays down, in respect to historical faithfulness, the principle, that those men who break the very least item of the law of God in order to exhibit a spirit of free life, are the least in the kingdom of heaven. But he who does and teaches the law, who exhibits it in life, and glorifies it in spirit, is great in the kingdom of heaven. In this respect it is He Himself who is in the absolute sense the Great One in the kingdom of heaven; because He has taken into His life the whole contents of the Old Covenant, and has in His person transformed it into the New Covenant.

By tracing out the righteousness of the scribes and Pharisees from the height of external faithfulness to the law to the depth of corruption, He shows that the law may be destroyed not only by negation, but also by false positive precepts, and that this false positive breaking of the law inevitably produces at last the negative also.

These forms in which the law is made void, do not come forth at once in distinct shapes, but at first only as corruptions—general, old, and prevalent corruptions in doctrine. But from these proceed forms of hypocrisy, always becoming more and more definite and distinct. Corruptions in doctrine grow imperceptibly through unspirituality (non-conformity to the spirit of the law), which manifests itself partly as spiritual sloth, and partly as fanaticism, and checks the true development of the law by producing a false, rank development of it.

This wrong method of dealing with the law first shows itself in perverting it. It was a perversion of the law when to the commandment, 'Thou shalt not kill,' the Jews annexed by way of explanation the following gloss: 'And whosoever shall kill shall be in danger of the judgment.' In contrast to this perversion, our Lord shows the whole inward strictness requisite for the fulfilment of the commandment. 'But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.' He next

shows the necessity of a spirit of reconciliation towards brethren. The work of reconciliation is far more urgent than that of offering gifts in the temple: 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Nay, even if on the way to the judge with thine adversary, thou shalt,' continues our Lord, 'while yet on the way, seek to have the strife settled in a friendly manner; lest at any time,' He remarks warningly 'the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.'

It was, moreover, a perversion when the Jews stuck merely by the letter of the law, 'Thou shalt not commit adultery.' Their externalized way of presenting the law made the very law an error. Therefore, for the fulfilling of the law, Christ observes, 'But I say unto you, That whosoever shall look upon a woman to lust after her, hath committed adultery with her already in his heart.' He adds, in expressive allegorical language: 'And if thy right eye (that in which thou most delightest) offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand (the companionship thou most cordially seekest) offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'

But this perversion has grown into gross misinterpretation and distorting of the law when it is said in a light sense, 'Whosoever shall put away his wife, let him give a writing of divorcement.' True, Moses had given the letter of this, but in a quite opposite sense to that in which it was glibly repeated in Christ's time. Moses sought by this ordinance to check divorces, which he could not abolish; the scribes, on the contrary, made it a regulation favourable to divorce. Christ therefore remarks against this misinterpretation of the law of Moses while fulfilling its letter: 'But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit

adultery ; and whosoever shall marry her that is divorced, committeth adultery.'

It was also misinterpreting the law to use its ordinance, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths,' for justifying the employing of oaths in the sense of ungodly asseverations. Jesus, on the contrary, guides us to the true fulfilling of the law regarding oaths by declaring, 'But I say unto you, Swear not at all : neither by heaven, for it is God's throne ; nor by the earth, for it is His footstool ; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea, Nay, nay ; for whatsoever is more than these (what is more than this pure assertion goes beyond swearing by God Himself) cometh of evil.'

There was still a grosser misinterpretation in the false application made of individual ordinances by transferring them from the domain of public law to that of private right. Thus the *lex talionis*, eye for eye and tooth for tooth, which was designed for preventing revenge, was made by the Jews an excuse for private revenge. Therefore, when Jesus encourages the utmost compliance in private life, He only urges the fulfilment of that law in its true sense. He seeks to promote solicitude for the purest and highest recompense, and thus are His words to be understood when He declares, 'But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.'

But traditionalism defaced the law of the Lord most of all when it applied in evil and outward literality the commandment, 'Thou shalt love thy neighbour,' merely to the Jews, or finally to their own friends of the party of the Pharisees, and from this limitation drew the venomous inference, 'And (thou shalt) hate thine enemy.' Pharisaic fanaticism made it even a duty for the Jews to hate the heathen, the Samaritan, the publican and sinner (the excommunicated person), and, in general, the opponent of the system of the Pharisees ; and that, as it supposed, for God's sake. But the false development of the Old Covenant in this

direction culminated in the Jewish hierarchy which mirrored forth corrupt Pharisaism. But here also our Lord tells how the precept, 'Thou shalt love thy neighbour,' is truly fulfilled, by declaring, 'But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

Finally, He makes them feel how like to publicans and heathens they would make themselves if they hated them as the scribes and Pharisees did, dreaming that thereby they drew the most marked distinction between themselves and them. 'For if ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not the publicans so?' He concludes His exhortation thus: 'Be ye therefore perfect as your Father which is in heaven is perfect,' that is, not in the same style as the Pharisees, who imagine they are perfect.

This thought forms the transition to speaking of corruptions in life which go hand in hand with those corruptions of doctrine. These corruptions of life first show themselves in a positive form in this, that piety degenerates in every respect—first into legal service by works, then into love of show, and lastly into decided hypocrisy.

First, in respect to our neighbour. The love of a man of perverted piety to his neighbour has always more and more a tendency to go off into ritualistic beneficence, and this more and more into the desire of seeing his neighbour in the form of a beggar, and of keeping him so, in order to glorify itself by splendid deeds of almsgiving towards him. Therefore Christ says, 'Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret, Himself shall reward thee openly.'

This depraved piety of those who build on outward works, shows itself in relation to God by the manner in which they pray. Christ continues thus: 'And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.'

Our Lord now, by teaching His disciples the Lord's prayer, shows them how an infinite fulness of request can be comprehended in a few plain words of prayer. In this point of view, this prayer is here in its right place. It expresses in the most compact, simple, and pure form, every possible request of a petitioner, a whole world of holy wants; and so it may be compared to a pearl in which the whole light of heaven is mirrored. It expresses at once, and in the most concentrated form, all divine promises, all human wants and aspirations, all Christian emotions and priestly consecrations of life, arranged in equally expressive order of the several parts.

The invocation indicates the enlightened Theism which knows and has God in heaven as Father. The position of the first three petitions with respect to the following, shows that man is not to seek to draw in God into the service of his own egoism, but to seek well-being by thrice devoting himself to God, in seeking first what is God's. 'Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven.'

One thing should be hallowed above all others: not the vessels, not the days or the hands, but the name of God Himself, the demonstration of Him in the spirits, religions, and hearts of men; then with the hallowing of God's name all things will be hallowed. One thing should come before all other things: not bright days, brilliant appearances, or worldly greatness, but the kingdom of God, whereby God is enthroned in the heart, ruling and disposing it, and from it acting on the world. One thing should be done before every other thing: not what human hopes, ideals,

and desires would give expression to, but God's will, so purely and absolutely as to include in it every human will, making all resistance and contradiction disappear in presence of its heavenly majesty.

When man has thus cared for that which pertains to God, he has at the same time purified his personal requests in God. For he is not as pietist to put his own concerns before that which pertains to God, nor yet as mystic to seek to sink or merge himself in what pertains to God; but he is in his own distinctive character to merge himself in God in order to attain in Him to the true resurrection, while still retaining his own speciality. And thus he can, in view of his need for the present, pray, 'Give us this day our daily bread;' and in view of the past, 'And forgive us our debts as we forgive our debtors;' and lastly, in view of the future, 'And lead us not (in the tragic course of the curse which proceeds from guilt) into temptation, but deliver us (drawing us out of it by the mighty, heaven-attracting power of redemption) from evil.'

These are the seven consecrations of inward life by which the Christian rises from earth to heaven; while he who uses vain repetitions in his prayers exhibits himself and his religiosity to the world in the streets or in places of worship. Therefore the Christian reposes rejoicingly in the contemplation of the glory of God, uttering the words, 'For Thine is the kingdom, and the power, and the glory, for ever;' while the hypocrite is concerned about self-glorification or the glorifying of an outward temple-service. And while the Christian can seal his prayer with an Amen of divine certainty, the hypocrite prays himself more and more into the confirmed doubt which can pronounce the Amen at best only as a magic formula.

Our Lord next gives in special an explanation of the meaning of the solemn addition, 'As we forgive our debtors,' by continuing, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

The third corruption of degenerate piety shows itself by the manner in which the hypocrite presents to view his abstemiousness or the consecration of his own life (*askesis*). 'When ye fast,' says Christ, 'be not as the hypocrites, of a sad counte-

nance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.'

With these corruptions in piety, which at last become always more and more manifest as false renunciation of the world, and assume a gloomy, ascetic, monkish character, a passionate although disguised worldliness is always closely connected, and increasingly breaks out into corruptions of the outward life in those who build upon works and make a show of their piety.

The first form in which this appears is in their laying up for themselves treasures upon earth. With the avaricious layman, fasting and heaping up wealth work harmoniously together, although the one seems to contradict the other; and the priest who does penance becomes insensibly the treasure-collecting monk. But, with prophetic spirit, Christ gives the warning: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal (where three destroying principles, the ethical, the animal-vegetable, and the chemical, always threaten to consume the perishable riches). But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' That in such cases the loss is not confined to perishable riches, but that something nobler is lost, is shown by our Lord when He continues thus: 'For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single (the outward sense in full accord with the calm consciousness), thy whole body shall be full of light (like the eye or the sun). But if thine eye be evil (wandering, forgetful of duty, not performing its office), thy whole body shall be full of darkness' (a wandering fragment of night). Our Lord now applies these principles to the inward life. 'If therefore the light that is in thee (the inward essential eye) be darkness, how great is that darkness' (of thy spiritual life in all its relations)! But such a darkening of the inward eye is to be seen in the covetous collector of treasures. This is shown by the word, 'No man can serve two masters; for either he will hate the one and love the

other, or else he will hold to the one and despise the other.' That is, if the man loves the other (the false master), he begins to hate the true Master; but if he really holds to the latter, he will despise the former. If a man is unfaithful to the true Master, he hates Him, he cannot despise Him; but a man does not hate the false master, he despises him, if he holds to the true Master. Hence follows, 'Ye cannot serve God and mammon.' The Pharisees had, as they thought, most strictly excluded all heathen idolatry from their divine worship; but this one heathen idol mammon had, in the way they viewed things, imperceptibly become a mighty object of worship, and had in many respects darkened their knowledge of the true God Himself.

The avarice of which we have been speaking is active worldliness, which stands in close reciprocity with passive worldliness, anxious care. Anxious care, such as is manifested by the Gentiles, is the second grand form in which the perverted pietist exhibits the corruption of his life. It is to be considered at bottom as the old witch, grey of head and sick of heart, of whom Avarice is the lean and restless son. Our Lord therefore assails anxiety in order to demolish avarice.¹ The one corruption, indeed, constantly begets the other—avarice anxiety, and anxiety avarice—although they often seem to take different and hostile directions; and the more active, bold, and audacious devote themselves rather to avarice; the more slothful, timid, and weak, to anxious care. But by the form of His discourse, our Lord shows that He holds anxiety to be the root of avarice. He depicts anxiety to us in the most pressing exhortation to reliance on God. 'Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.' The anxious, with all the pains they take, go wrong in their calculations. Therefore our Lord teaches them to calculate better: 'Is not the life more than meat, and the body than raiment?' As regards nourishment, He refers them to the way in which the fowls are fed: 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?' He adds, 'Which of you by taking thought can add one cubit to his stature' (length of life)?—in order to guide them to the conclusion, that life and provision for

¹ Διὰ τοῦτο, etc., ver. 25.

it are both measured with equal certainty. He next takes clothing into special consideration ; and here, in order to shame the anxious, He descends for His example below the animal kingdom. The very plants must rebuke them : ‘ Consider (καταμίθετε) the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ? ’ Then follows the exhortation : ‘ Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Where-withal shall we be clothed ? (for after all these things do the Gentiles seek ;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.’

When the man of works is borne along by these powerful influences of worldliness, he doubtless has a dark feeling that the true life, the quiet, gentle glow of divine life, is wanting to him. Yet he will at any cost maintain the appearance of life. He seeks therefore to supply the place of constant warmth by flighty heats, and that of piety, which meditates day and night upon God, by the fanaticism which from time to time starts up in a hurry from its worldly schemes, vain conversations, and low delights, in order anew to gain confidence in itself through the odious practices of religious narrowness of head and heart. Thus, passing unloving judgment on our neighbour, especially on him whose opinions differ from our own, stands in close connection with worldly anxiety. Our Lord now speaks of this. ‘ Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.’ Nay, he whose heart inclines to harsh judgment, really is, without being aware of it, already entangled in something worse than anything which he is able to detect in another. Our Lord expresses this by the striking simile : ‘ And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is thine own eye ? or how wilt thou say to thy brother, Let me pull out the mote out

of thine eye ; and, behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye !' A man who proceeds to judge in this way, manifests either boundless self-deceit, or an equal amount of effrontery ; the former, if he does not observe the beam which is in his own eye, the latter, if, having observed it, he still seeks to see motes in his brother's eye. In reality, however, a man of this kind always finds himself oscillating between both. When looking outwards, he cannot altogether avoid observing the beam in his own eye, and he is equally unable to perceive it quite clearly, just because it is a beam in his eye. He is, in fact, in a state of self-deception, and, under the reciprocal influence of blindness and baseness, makes himself more and more of a hypocrite.

But from the laxity, unspirituality, and forgetfulness of duty which he displays in his stewardship of the mysteries of God, it is evident that his apparent zeal for God's cause does not spring from devotedness to Him. This is indicated by our Lord's admonition, 'Give not that which is holy (the holy flesh of the sacrifice) unto the dogs, neither cast ye your pearls (like acorns) before swine.' In this manner the hypocrites deal with the true riches of the Church—the word, the sacrament, the communion. We may, with safety, always assume that fanaticism is just such a mask as this, a show of enthusiasm, behind which, positive, practical disrespect of God enacts its part. But this is the last stage, the very pit in which legalists perish. Punitive retribution overtakes them ; the swine trample the pearls under their feet, and turn and rend the treacherous dealers with holy things, who are now given over to judgment. The canine element in the neglected masses seems well pleased at being presented with the holy flesh (the pleasant things of the sanctuary) ; but there is a wild swinish element which is provoked by the pearls cast to it, as if it had been pelted with pebbles. But how fearful is it, when the wild brutality in human nature must become the organ of the judgment which overtakes the unveiled emptiness and guilt in the supposed righteousness of the men of pharisaic observances !

Next follows the third and last part of the Sermon on the
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Mount—the instructions which Jesus gives for the choice of the right way, and the avoidance of the wrong. He begins by presenting true prayer in opposition to false. It is characteristic of true prayer, that it always grows more and more urgent, passes more and more into fact,—that the seeking which flows from asking, becomes seeking pure and simple, seeking for the lost highest good,—and that the seeking by knocking gives rise to definite knocking at the definite door. An earnest seeking like this, must conduct to the goal, because it is from God. ‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.’ This maxim is specially applicable in matters of religion, because it can be taken as a general maxim: ‘For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.’ This most encouraging comparison is added: ‘Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?’ Thus the prayer of faith is the right attitude towards God.

He next shows what is right conduct towards our neighbour, in opposition to that wrong conduct towards him which expresses itself in proud almsgiving to beggars. ‘Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.’ Christ then shows the proper behaviour of men towards themselves, the right askesis. It does not consist in avoiding this or that food, but in shunning the fellowship of the wicked. And this fellowship may appear in two very different forms. One way is to follow the lead of the multitude, the current of the so-called spirit of the age; that is, the spirit of the dominant illusions which form the characteristics of any particular age. Our Lord warns against this with the words: ‘Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat (εἰσερχόμενοι); because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’ But as we should not let ourselves be carried away by the strong stream of the corrupt mass, so we should equally withstand the magic influence of false prophets. ‘Beware of false prophets,’ says Christ,

‘who come to you in sheep’s clothing (borrowed from sheep), but inwardly they are ravening wolves’ (the mortal enemies of the flock in their greedy and destructive selfishness). He gives the marks by which they may be known, namely, their fruits. ‘Do men gather grapes of thorns, or figs of thistles?’ From the sour sloe of fanaticism we may infer the thorn, and from the sharp prickles of proselytism we may infer the thistle. But thorns and thistles are not trees of paradise; it is the curse which weighs upon the ground which brings them forth. Thus these men are noxious wildlings, who, by calling and confession, should stand forth as vines and fig-trees (genuine fruit-bearers of the promised land). Their fruits testify what they are; for ‘a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.’ This mark is so striking that men always judge by it in arboriculture. ‘Every tree that bringeth not forth good fruit is hewn down and cast into the fire.’ In like manner, all false prophets go into condemnation. Our Lord, therefore, supposes that it cannot be very difficult for the disciples to know by their fruits evil trees in a figurative sense.

It is evident that our Lord spoke here not of prophets in the narrower sense alone. All those are false prophets who do not live in the spirit of the true prophets, and especially the men of Pharisee traditionalism; for by the corrupt course which they take, they continually bring forth new errors. And undoubtedly our Lord referred also to false prophets of this kind.

At the close Christ intimates that the New Testament institution, as He has now announced it in contrast to the deranged Old Testament institution, would not in its outward form remain free from corruptions, and men making merely a show of godliness. He speaks first in respect to that transition period in which so many greeted Him with enthusiasm: ‘Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of My Father which is in heaven.’ He then speaks specially in respect to the members of His future Church in its advanced form. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.’ The Lord concluded His discourse (probably after He had de-

livered the second Sermon on the Mount) with a parable : ‘Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man who built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.’

The words of Christ, in their living form, are the rock upon which the truly wise of all times build, however spectral and unstable they may seem in their heavenly livingness. But the petrified ordinances of His opponents, the Pharisees, were sand, however like to rock they might look. The house which the wise built upon the word of Christ withstood the great tempest of visitation which came upon Judea, but not so did the edifice which unbelievers had erected upon the sand of human traditions. Their house fell, and great was its fall. There can be no doubt that Christ prophetically pointed to that historical fall. But the parable has a signification for all times, and holds good not only in the historical, but, above all, in the purely spiritual sense.

The Evangelist remarks at the close that the sayings of Jesus deeply moved the people. They felt that Jesus taught as one having authority, or spoke with the creative power of true and living words, and not as the scribes (with lifeless platitudes).

NOTE.

The two Sermons on the Mount were spoken by our Lord towards the end of His first journey from Capernaum through Galilee. Concerning the locality, see Book II. iv. 12. For the Sermon on the plateau, or shorter Sermon on the Mount, which Matthew has included in the greater or the Sermon on the summit, see Luke vi. 12-49.

SECTION IX.

THE REVELATION OF THE ESSENTIAL ROYAL POWER OF CHRIST
AND HIS KINGDOM OF HEAVEN IN THE MIRACLES WHICH HE
PERFORMED.

(Chap. viii.—ix. 34.)

The Evangelist, in his concluding remark on the Sermon on the Mount, had already expressed the living unity between the words and deeds of Jesus. He taught as one having power (the power of the life of His doctrine). He proved this, while descending from the mountain, and after He had descended, in a series of miracles. This series manifestly forms a living combination in the mind of the Evangelist. It is a rich wreath of the most manifold miracles. But although the Evangelist gathered this wreath in a spirit of careful selection, yet in general he did not depart from historical sequence. Had this been the case, he would undoubtedly have kept the raising of the dead to the close, and would have separated from the consecutive narration of the miracles some other historical pieces which are mixed up with it. It is only the healing of Peter's wife's mother, and of the multitude of sick and possessed persons, which belongs to an earlier period, the period of His first sojourn at Capernaum (see ii. 371). The other miracles all belong to the period of His second residence there, and especially to the time of which His voyage across the sea to Gadara forms the middle point. And as we must recognise in the words of the Sermon on the Mount a succession of creative operations, so these miracles are for us a fresh series of divine sayings. This holds good respecting the life of Jesus as a whole. His words are works of wonder, and His miracles are words of God.

The miraculous cures begin significantly with the healing of the leper. When Jesus came down from the mountain, accompanied by great multitudes, 'Behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.' This leper is the representative of human life, such as it has become here below, in the low grounds of the world, in contrast to the life on the Lord's mountain heights.¹ And Jesus

¹ 'Die Welt ist vollkommen überall

Wo der mensch nicht hinkommt mit seiner Qual.'—SCHILLER.

put forth His hand, and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed; he put on the fair appearance of perfect health. According to the Old Testament law, touching a leper made a man unclean himself; but here is a demonstration of the New Testament, positive (health-giving) vigour of Christ's life, in that His touch cleanses the leper. And it is in this way that He heals mankind in general, by bringing His life into close contact with them. He does not need to fear that by this contact they will draw Him down into their uncleanness (leprosy, sin, corruptness); on the contrary, He draws them up into His purity. After the leper was healed, Jesus charged him, saying, 'See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.' He should, in the first instance, say nothing of the touching which had taken place, because by that he would expose the Lord to the necessity of undergoing a Levitical quarantine¹ for the sake of the more timid among the people. But he might with prudence let the priests know that he had been healed miraculously by Jesus, after the healing had been certified to them by the official declaration, and the acceptance of the offering; so that he could bring forward a testimony to them (*εἰς μαρτύριον αὐτοῖς*), because otherwise, in consequence of their former ill feeling against Jesus, they might have been inclined to question the reality of the cure. So the leper should provide himself with that attestation before he told of the miraculous aid of our Lord. This is capable of a more general application. Believers should first obtain the world's acknowledgment of the blessed effects flowing from Christ, and manifesting themselves in ordinary life, that thereby the way may be prepared for the acknowledgment of His name also.

The first man who required help came to our Lord at His descent from the mountain; the second, at His entrance into Capernaum, where He dwelt. His first miracle contained the striking feature that He touched a leper; and the second was still more remarkable, as a rendering of help to a heathen, in doing which He exalted the faith of this man above that of

¹ It was not forbidden by the law to touch the unclean; only he who touched them had to observe the purification quarantine (see above, vol. ii. p. 442).

many in Israel. This man was a centurion at Capernaum. He came to Jesus, and besought Him, saying, 'Lord, my servant (domestic) lieth at home sick of the palsy, grievously tormented.' Jesus immediately said to him, 'I will come and heal him.' But it seemed to the centurion too much for himself and his servant, and unnecessary for Jesus to take the trouble of coming to his house. 'Lord, I am not worthy,' said he, 'that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed.'

It is not only possible that he had actual knowledge that Jesus could perform such a cure from a distance (for the healing of the nobleman's son at Capernaum in that way had taken place already), but he had also formed his own philosophic view of the matter in accordance with his standpoint as a Gentile and a soldier. 'For,' said he, 'I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' Humbly as he thought of himself, he thought highly of Jesus. And as he himself was a subordinate officer in the outward realm of the military system, so he thought of Jesus as supreme commander in the kingdom of the genii of health, as first executor of the will of the supreme authority, and therefore as having authority over all spirits subordinate to it. Thus the military mind of this man, guided by faith, was able to form for itself a philosophy of our Lord's working at a distance. Jesus gave full acknowledgment to the evidence afforded of the centurion's views, however strange the form might be, because He saw that he set out from a right hypothesis, faith in His divine dignity in the kingdom of essential power. He marvelled, and said to them that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping (from distress) and gnashing of teeth' (from envious rage). He then turned and said to the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.' And his servant was healed that same hour. We should not overlook the fact, that it is Matthew, the Evangelist of the Hebrew

Christians, who gives this special prominence to the distinction conferred upon the Gentile centurion by the help which our Lord rendered him, and the saying which He uttered regarding him.

Jesus found the first sufferer on His coming to the inhabited world in the vales of His own country; the second, at His entrance into His own city; and He now finds the third on His entrance into His home at Capernaum. This time it is to an aged matron that He brings help—to Peter's wife's mother. She lay sick of a fever. Here the means—belief in miracles—was already present, and so He could proceed at once to act. He touched her hand, and the fever left her. She was immediately able to rise and minister to Him.

But it was not until evening came, and night was drawing on, that the full stream of human distress flowed towards our Lord. For under the cover of night a man ventures to disclose his misery without reserve. There were now brought unto Jesus many possessed with devils, out of whom He cast the unclean spirits with a word. He also healed all the sick that were brought to Him. On this the Evangelist remarks, 'That it might be fulfilled which was spoken by Isaiah the prophet (liii. 4), saying, Himself took our infirmities and bare our sicknesses.' The Evangelist made this explanation with an insight which has been denied to many critics of the present day; he knew that in order to help the sufferers by His miracles, it was necessary for Jesus to enter into sympathy with them, and that by an historical law of ethical and psychical gravitation, all the misery of mankind fell upon His heart—upon the power of His life.

The over-pressure of the people upon Him now caused our Lord to take ship for the other side of the lake, in order to make the second Gospel pilgrimage from Capernaum, and this time into the country of the Gergesenes or Gadarenes.¹ At this departure two followers presented themselves to Him, whose manner of coming forward formed a very marked contrast; and with whom, accordingly, He dealt as the Master in knowledge and care of souls.² The first was a scribe, who came with the en-

¹ See above, vol. iii. p. 12. Bleek, in his *Beiträge zur Evangelienkritik*, 27, gives weighty reasons for the reading Γερασηνῶν.

² See vol. iii. p. 7.

thusiastic expression, 'Master, I will follow thee whithersoever thou goest.' Jesus replied to him with words of utmost caution: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Another of His disciples said to Him, 'Lord, suffer me first to go and bury my father.' This one He addressed with the animating words, 'Follow Me, and let the dead bury their dead.' He was able to estimate duly decidedness under the mantle of hesitation, and untrustworthiness in the guise of enthusiastic homage, and to treat either disposition as its nature required. It is probable that both these now increased the retinue of His disciples in the narrower sense,¹ who took ship along with Him.

It occurred to the Evangelist as worthy of remark, that, just after their setting out, an extraordinary tempest arose (*καὶ ἰδού*). The ship was covered with the waves; but Jesus was asleep. His disciples awoke Him hastily with the cry of alarm, 'Lord, save us, we perish!' The conduct of our Lord declares in the most telling terms the heavenly peace with which He awoke. At first, maintaining His position of repose, He rebukes the disciples, 'Why are ye so fearful, O ye of little faith?' Then He arises and rebukes the winds and the waves, and there was a great calm. The men who were with Him said with astonishment, 'What manner of man is this, that even the winds and the sea obey Him?' Thus Christ manifested Himself now as King in the realm of nature, as He had done formerly in the realm of human life; now as Physician of the sick earth, as formerly of sick man. But if we combine this narrative with the following concerning the healing of the demoniac in Gadara, we have a grand united view. We saw formerly how Christ, when descending from the mountain into the midst of His people, removes every form of misery; we see here how He, as leader of His disciples, annihilates all the terrors of the dark and alien world upon their journey,—the terrors by sea as well as those by land—the danger wherewith the elements, and the dangers wherewith the demons in the world of man, threaten them.

When He had come to the other side, into the country of the Gadarenes, there met Him two demoniacs coming out of the

¹ For it is plain, from ver. 21, that the second already belonged to His disciples in the wider sense.

tombs¹ in which they dwelt, exceedingly fierce, so that no one dared venture to pass that way. And remarkable as was the way in which the tempest had seemed to stop His course, not less strangely did these possessed men seek to oppose His journey (*καὶ ἰδοὺ*). They cried, saying, 'What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?' Yet, behind this expression of defiance, it was already perceptible that the demoniacs felt that He would overcome them. At some distance from this scene there was a great herd of swine feeding. And now, by a mysterious occurrence, evidence was given of the old elective affinity between the serpent and the swine, the union of which is exhibited in the dragon, between devilishness and swinishness. The devils besought Him, saying, 'If Thou cast us out, suffer us to go away into the herd of swine.' 'Go!' was our Lord's reply. Next followed the paroxysm of the healing of the diseased. The demons entered into the swine; and behold the whole herd ran violently down a steep place into the sea, and perished in the waters. They that kept them fled, and told in the city the misfortune that had happened, and also the healing of the demoniacs. And now the whole of the inhabitants of the city went to meet our Lord, a deputation which grew into a general procession. When they saw Him, they besought Him that He would depart out of their coasts. The vanquisher of the demons was too formidable for them to venture to expel Him by force. But as in Him, instead of in the demons of their district whom His arrival had only disturbed, they were inclined to find the destroyer of their swine, His visit seemed to them to bring disaster. They did not see in Him the healer of their miserable fellow-men. Jesus compassionated the low spirituality of the magistracy and inhabitants of Gadara, who believed that in Him they were turning away a great misfortune from their territory. He complies with requests which decidedly forbid His visits. He immediately entered into the ship and returned to Capernaum, which now, as His own city, still received Him with joy.

Hardly had He returned when another sufferer was brought to Him—a paralytic, borne upon his bed in such a way as to

¹ According to Burkhardt, a number of remarkable tombs and ruins of tombs are to be found at Omkeis, which, as many think, stands on the site of ancient Gadara.

excite surprise (*καὶ ἰδοῦ*). Jesus recognised the working of a decided faith in the courage which these men showed. He seems to have found this faith above all in the sick man himself. This is shown by the way He spoke to him: 'Son, be of good cheer, thy sins be forgiven thee!' 'And behold,' says the Evangelist, 'certain of the scribes said within themselves, This man blasphemeth.' It is well worthy of remark, that, according to Matthew, the Galilean scribes first manifested a feeling against Jesus when He announced to the poor sufferer the forgiveness of his sins. They thought, doubtless, that spiritual forgiveness of sin belongs to God alone, and Levitical forgiveness to none but the temple officials, the priests. Jesus saw the working of their discontent, their inward embitterment, and said to them, 'Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?' They could not deny that divine power and authority belonged to the second saying as well as to the first; and could not but own that the inward and hidden fact, the reality of the forgiveness of sin, which was not perceptible to the eye, was proved if the Lord performed the miracle which was perceptible to the eye, and made the lame whole by a wonder-working word. After He had thus compelled them to own beforehand the validity of such a proof, He continued, 'But that ye may know that the Son of man hath power to forgive sins *on earth* (that is, not merely with a heavenly, but also with a human social validity of absolution, so that the absolved finds a Church of like-minded members), Arise,' continued He, addressing the paralytic, 'take up thy bed and go into thine house!' And he arose and departed to his house. At the sight of this miracle the multitudes were seized with a sacred awe, and glorified God, who had given such power to men.

It was evidently not without intention that the Evangelist inserted among these miracles his own calling from the office of publican to that of apostle, which indeed took place about this time. That the Lord made a publican an apostle was itself a miracle. Departing from the house in which He had healed the paralytic, He saw a man named Matthew (Levi) sitting at the receipt of custom, and said to him, 'Follow Me.' And he arose and followed Him. Matthew made a feast for his Master, at which occurred the extraordinary circumstance (*καὶ ἰδοῦ*), that

many publicans and sinners (excommunicated persons) came and sat down with Jesus and His disciples. The Pharisees were very angry at this circumstance, and said to the disciples, 'Why eateth your Master with publicans and sinners?' When Jesus perceived this displeasure, He gave for reply, 'They that be whole need not a physician, but they that are sick.' He showed that, according to the judgment of the Pharisees, who thought themselves whole and the publicans and sinners sick, He had to pay attention to the latter. 'But go ye,' added He, reprovingly, 'and learn the meaning of the word (of the Lord in Hosea vi. 6), I will have mercy and not sacrifice.' He then concluded with the plain declaration, 'I am not come to call the righteous, but sinners to repentance.' But as the Pharisees were offended at Jesus' eating with publicans and sinners, so it was offensive to John's disciples, whose master then lay in prison, and who seem to have watched the Lord with trouble of mind, that during this time, so sorrowful for them, He could be present at a feast. They showed their uprightness, however, in not coming to speak to His disciples behind His back, but openly to Himself. 'Why,' asked they, 'do we and the Pharisees fast oft, but Thy disciples fast not?' With all their injured feelings, they are modest enough to make no immediate reproach against Himself. Our Lord's reply could not fail to make them feel that they quite misunderstood the highest sign of that time, and especially the relation of Jesus to the Baptist and to the Pharisee party. 'Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.' The choice of this figure was doubly striking, as John the Baptist himself had designated our Lord as the Bridegroom (see vol. iii. p. 30). It is, above all things, necessary for them to know that the time of the first recognition and connection which obtains between the Saviour of the world and believers, is a great and real festival, a bridal time among the times. And it is specially necessary for them to know that He Himself is a new life, and founds and diffuses new life; and that He will by no means mix up this life with the antiquated forms of outside religious traditionalism. There are two ways in which they might think of such a mixture. They might, in their present confused notions, favour Pharisaism to the utmost, and consequently strain

as far as possible their demands upon Jesus, desiring Him to apply all His strength and activity to reform (or patch) the old religion. Or they might, more in accordance with the fundamental feature of their own standpoint, propose a more reasonable composition between the old and the new,—rate the old at less value; place the cause of Christ higher; own that Jesus disseminated a new life, but at the same time desire that He should disseminate it in the old traditional forms. In the former case their desire would have been to patch Judaism with Christianity; in the latter, to supplement Christianity with Judaism, and force it into its forms. But the Lord cannot admit even the latter request, and still less the former. The following similitude was directed against the former:—‘No man putteth a piece of new cloth into an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.’ By these words He intimated plainly enough that He considered the accustomed Jewish religious forms as an old and tattered garment. The lesser request He declined with an equally significant similitude:—‘Neither do men put new wine into old bottles; else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.’ Thus the form and the life must both issue from one substance, and then the life assures the form, and the form the life.

It was to be shown at the same time that Jesus was as much at home in the house of mourning as in the house of feasting and joy, and that neither John’s disciples nor the Pharisees were able, with all their mourning and fasting, to bring comfort and help to the comfortless, while He was a ready and powerful helper for them. While He was yet obliged to defend Himself against those attacks, behold there came a certain ruler (of a synagogue, Jairus) and worshipped Him, saying, ‘My daughter is even now dead (see above, iii. 35); but come and lay Thy hand upon her, and she shall live.’ Jesus immediately arose and followed him, and so did His disciples. But now another extraordinary occurrence took place (*καὶ ἰδοὺ*). A woman who was diseased with an issue of blood twelve years, came behind Him and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. Jesus felt and understood her approach, and blessed her faith, although

she had expressed it in an extraordinary manner : He turned round, and when He saw her, He said to her, ‘ Daughter, be of good comfort : thy faith hath made thee whole.’ And the woman was made whole from that hour. Thus one distress followed behind Him, while He had another before Him, and was hastening to combat it. Before Him the death of a maiden, behind Him the sickness of a woman, gave Him work to do. But that He on His way to a death-bed could thus feel the mental frames of those who surrounded Him, and had still a power of watching the concealed distress which came slipping ghost-like behind Him ; that the timid touching of His garment by a woman needful of help in the midst of a crowd permeated through His soul, and that He could at once resolve to help, and lovingly paused to give her this help,—all this reveals again the fulness of His kingly power, and the freedom of His inward life. But when they came to the ruler’s house, it seemed to be too late. The minstrels were already there, and noise of mourning women was heard. He entered with the order, ‘ Give place ; for the maid is not dead, but sleepeth.’ For she really was sleeping although dead, since He could awaken her with His word ; but for them she was a dead maiden, whom their loudest wailing wakened not. As they laughed Him to scorn, He put them out. He then went in, took the maiden by the hand, and wakened her. The fame of this miracle spread through town and country : it was the first time our Lord raised one from the dead.

After such a deed, the receptive Israelites could not fail to surmise that Jesus was none less than the Messiah. The people, and especially those in distress, were now disposed to own Him openly as such. This soon became evident. As He was returning from Jairus’ house, two blind men followed Him, crying, ‘ Thou Son of David, have mercy on us.’ But His resolve of self-renunciation forbade Him to listen openly to this title, which denoted the Messiah. So He went home, and the blind men after Him. Here He met them with the question, ‘ Believe ye that I am able to do this ?’ They answered, ‘ Yea, Lord.’ Then touched He their eyes, saying, ‘ According to your faith be it unto you.’ And their eyes were opened. Jesus dismissed them, straitly charging them, saying, ‘ See that no man know it,’ namely, that He had helped them according to their faith that He was

the Messiah (see above, iii. 39). But they, when they departed, spread abroad His fame in all that country.

It was certainly surprising (*ἰδού*) that another needing help was brought when these were scarcely gone. The form too in which this sufferer was afflicted, caused particular attention ; he suffered from a demoniac dumbness. The demoniac condition was thus disguised by the dumbness of the man, his dumbness occasioned by his spiritual condition. The special proof of the Lord's glorious power given here was, that He only looked at the demon, and freed the sick man from him. His look proved its power : when the devil was cast out, the dumb spake. It was in fact a double, a threefold miracle, which was here presented to view ; for not only was the soul of the sick man freed, and with his soul his organ of speech, but also his mind, which had a long-continued and otherwise unconquerable aversion to speaking. He now spoke, and the multitude wondered at it exceedingly, saying, 'It was never so seen in Israel.'

The last five miracles of our Lord form a significant group. The paralytic seeks His help in a very impetuous, the sick woman in a very stealthy form (see above, iii. 36). The third forms a contrast to these seeking and striving ones : she cannot ask help, for she is dead. The two blind appear as men whose spiritual sight is clear, while the outward light of the eyes is denied them : they meet our Lord with a very advanced faith. The dumb man, on the other hand, is a man whose inward life is most strongly fettered by the power of a demon, so that the access to him seems quite closed ; and in his case, as in that of the dead maiden, the blessed power of intercession must be very evident. Hence the people marvelled specially at this last miracle.

But as, on the one hand, and among those who revered Him, the readiness to acknowledge Christ had been greatly increasing, so, on the other hand, had been the embitterment of the Pharisees against Him, and they now began blasphemously to say, He casteth out devils through the prince of the devils. Thus they sought to defile with their drivel the fresh and fragrant wreath of His works of divine power and love ; they ventured to assert that the doer of all these works was in league with the devil, and only by his assistance could have done them. The gloomy spirit of the enthralled enemies of Christ hates not

only His doctrines, but also His deeds, for the very spirit of His life is hateful to it.

NOTE.

‘A definite reason can be given regarding each (of these miracles) why Matthew has related it. He relates the first evidently because of its remarkable connection with the remarkable saying of Christ; the second, because of the singular and far-seeing conversation with the centurion; the third, doubtless, because it was the only miracle He wrought on one so closely connected with His disciples; the fourth, not only because of the way in which Jesus acted, but also because it was too sublime to be passed over; the fifth, because the devils called Him the Son of God; the sixth, for the sake of the lofty saying, Thy sins be forgiven thee! the seventh and the eighth, partly because of the interweaving of the two miracles, partly because of the confidence of the woman of Israel, and partly because of the remarkable occurrence of raising one that was dead; the ninth, because of Jesus’ conversation; the tenth, because of its connection with the preceding one, and because of the striking saying of the Pharisees.’—Wizenmann, *die Geschichte Jesu nach dem Matthäus* 157 et seq.

SECTION X.

THE FIRST SENDING FORTH OF THE DISCIPLES, AND THE INSTRUCTION WHICH OUR LORD GAVE THEM IN ITS SIGNIFICATION FOR ALL TIMES.

(Chap. ix. 35–xi. 1.)

On His first evangelistic journey in Galilee, Jesus had visited the mountain districts. His second was over the sea to the districts on the other side of it. On setting out on His third, He goes southward to the cities and villages in the populous low lands bordering the Sea of Galilee on the west. On this journey, as always, He enters into the synagogues, teaching and preaching the Gospel of the kingdom, and heals every sick-

ness and every disease (every positive and negative defect) which came in His way.

During His journey in this direction, there was an extraordinary increase of the multitudes which gathered around Him. The people pressed upon Him with a thousand distresses and importunities of body and soul, with an ill-defined but powerful feeling that He was the right Helper. He understood this great press of people surrounding Him in always increasing number. He felt with compassion how forsaken these people were, notwithstanding their princes, judges, and rabbis. They appeared to Him like scattered and fainting sheep which have no shepherd—like a flock broken up. But the greater the pressure around Him in His human form, the more the one displaced the other. He felt that it had now become matter of necessity to multiply, by the co-operation of His disciples, His outward means of working. Hence He said to them, ‘The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest to send forth labourers into the harvest.’ They ought to prepare themselves with this prayer, that they might be made fit for being by Him sent out as labourers.

The separating, calling, and consecrating of the Twelve next took place. He gave them power over unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. A messenger of Christ is as such always furnished with a power to bless which must accompany and confirm his word. The following is the list of the apostles given by Matthew:—The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. The twelve apostles are the representatives of the twelve tribes of Israel. But they are themselves, in their number of twelve, the types of the unfolded fulness of the kingdom of God. Twelve contains the number of the Spirit, *i.e.*, three multiplied by the number of the world, *i.e.*, four. Thus it is the number of the transformed world in its grand outlines. The disposing of the disciples in pairs, intimates that no one by himself is a sufficient representative of the fulness of Christ;

that one has always to supplement the other by conditioning and restraining him, as well as by enlarging and animating him.

The instruction which the Lord gave to His messengers was, doubtless, primarily applicable to this first mission; but it is so significant in all its expressions, and contains such comprehensive definitions, such general elements, that it must be regarded as the type of all missions connected with the kingdom of Christ. He began by telling His messengers whither they should go, first negatively: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.' This direction holds good for the disciples this time in its most peculiar sense, for Christ's work must be executed first in Israel. Besides, the disciples were not yet capable of preaching to Gentiles and Samaritans. So long as in their eyes the Gentiles were Gentiles, and the Samaritans Samaritans, they had no power over their spirits; this power they acquired only after they were able to get out of their errors, and to discover the connecting links of the primeval religion, whereby they were capable of recognising in them the lost sheep of the house of Israel. This direction holds good in the more general sense for all Christ's messengers. They ought always to go first to the best prepared and most receptive, with whom they are historically the most closely connected, and take courage to visit the distant only when these are brought spiritually near, when they perceive some point of relationship on which they may lay hold with success.

The commission of the apostles was in the following terms: 'Go and preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils.' They are to announce the approach of a kingdom which consists in this, that God no longer deals with men through symbolic media and mediators as if from afar, but that through Christ He dwells in their hearts, and so rules the world. They are to confirm their message in this fallen world as the word of this kingdom by quickening operations, even unto raising the dead, and by purifying operations, even unto casting out devils.

Thus they are to bring the highest riches to men; therefore they seem entitled to claim the highest reward. As teachers who teach the kingdom of heaven, as spiritual princes laying its foundations, as physicians whose healing operations extend even

to raising the dead, as men who ennoble human society, who free it from the power of all unclean spirits, they must, according to the suppositions of the carnal mind, be able to lay claim to unbounded remuneration. But the appointment in regard to their honorarium is shortly this: 'Freely ye have received, freely give.' They are not to esteem as venal the gifts of free grace; they are not to propagate the kingdom of love according to the principles assumed in the kingdom of merchandise or trade.

Neither should they be anxiously careful about their means of support: 'Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet a staff: for the workman is worthy of his meat.' This added clause shows how we are to understand the former directions. They should not anxiously fear that, as messengers of the kingdom of heaven, they would not find means of support wherever they went, and consequently provide themselves with a store of provisions for their journey. They were to set out lightly girded, in the confidence that, as messengers and founders of the kingdom of love, they would everywhere find their reward in the gifts of free recognition of their labours. Our Lord's second direction thus supplements the first. They were indeed never to sell the message of the Gospel; but, on the other hand, they were not to suppose that it was necessary for them first to provide large supplies in order to be able to spread the Gospel, but should expect that the receptive who had received their heavenly blessings would willingly, reverentially, and with free love, supply their earthly wants.

Our Lord next gives instructions regarding the way and manner of spreading the Gospel. The first rule is this: 'Into whatsoever city or town ye shall enter, inquire who in it is worthy (of your entering and abiding with him); and there abide till ye go thence.' They were not to go at once to the first one ready to receive them, but to search for the most receptive, who as such was most worthy of this distinction. This man's house they should not leave too soon or too hastily, but only when they leave the place. So they were to make that house a church. This intimates that the Church should always begin her work with the most receptive and best prepared—should concentrate her force in the family, and from it go out

unto the world. The second preparatory rule is: 'When ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.' It cannot be a salutation in the common sense that is referred to here. Rather they were to salute those men who, after careful inquiries, were pointed out to them as pious, as kindred in spirit and brethren, because God had wrought in them and prepared them for their arrival. And the possibility of occasional mistake should not mislead them in regard to the rule. In the first case, the inhabitants of the house soon become partakers of their peace; in the second, they themselves lose nothing of their blessing. But for this case a third rule follows: 'And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city (in the whole of which no one worthy is to be found), shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.' They should shake off the dust of their feet as a sign of fellowship being broken off, and depart quickly and hasten away to preach the Gospel elsewhere; for judgment quickly follows the footsteps of the despised messengers of deliverance. Either the baptism with the Holy Ghost, or the baptism with *Fire*: that is the motto of the divine rule in the latter times;—things hasten on to the final decision. The judgment, however, comes proportionate to the message of salvation which has been despised; and in this respect a heavier judgment must naturally overtake the despisers of the unfolded salvation of the New Testament, than the despisers of the dark commencements of the theocracy, however loudly the guilt of these too may cry to heaven.

By what has been last said, our Lord had already indicated the unfavourable reception which they and their preaching would in general receive. 'Behold,' He continues, 'I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.' So openly did the Lord unveil to His disciples the future which stood before them in His service. This disclosure evidently pointed to something far beyond what should befall them on their

first mission : He found it necessary to tell them once for all, what reception they had, as His messengers, to expect from the world. As the wolfish nature is excited in the wolf when he sees the sheep, so is enmity in the natural man at the approach of the messengers of salvation, who in the patient love of Christ really show themselves to be such. Hence they should with the wisdom of the serpent beware of men. But this prudence must be kept in its purity by the simplicity of the dove, and not seek by wrong means to escape the cross. They should be prepared for being rejected, sometimes by formal and ceremonious judgments (before the councils), and at other times by zealous tumults (in the synagogues), nay, even to be delivered up by the Jews to the rulers of the Gentiles. But the world would thereby give them testimony that they had faithfully proclaimed to it the Gospel message. This disclosure was well fitted to cast down any false enthusiasm with which they might desire to set out. Yet they were not to be discouraged or full of anxiety respecting those persecutions, but only consider the proper course of conduct. What this should be in persecution, He next describes to them. ‘ But when they deliver you up, take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak.’ So free from care and full of divine joy are they to await the hours of judicial decision, because the Spirit of Christ lives and speaks in them, and hence can speak through them. In this the Lord has given them the first great word of comfort for their sufferings. They do not need to be full of anxiety lest in conducting His cause they may come to shame—do not need to be painfully solicitous for well-set phrases: the Holy Ghost Himself will plead their cause.

Yet they were not to imagine that thereby the enmity of the world against them would be at once removed. They should rather recognise that these persecutions were inevitable; for from thenceforth, as our Lord further shows, the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. If their nearest relatives are so enraged against believers, it cannot be mere misunderstandings that are referred to: the persecutions of the world are directed not merely against the men who are the messengers of Christ, but against Christianity itself. Christ expressly declares this: ‘ Ye shall be hated

of all men for My name's sake.' Thus Christians will have to endure manifold trials; He adds, therefore, the encouraging word, 'He that endureth to the end shall be saved.'

While announcing the severe trials which await them, our Lord gives them, very distinctly, the second word of comfort. They receive the certainty that they shall find friends in the world who will receive their message and maintain it with the greatest faithfulness, who will esteem fellowship with Christ and with them higher than the strongest blood-relationship, yea, even than life itself.

Our Lord comforts them afresh with the saying, 'But when they persecute you in one city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.' Thus they might and should withdraw from the rage of their persecutors if circumstances permitted, yet on the implied condition, that wherever they went they would again preach the Gospel. In thus fleeing and carrying the Gospel always farther and farther, where it would find reception, they were not to be afraid that they would be soon over with the cities of Israel, the receptive places. They shall have work until the coming of Christ, even unto His last coming at the end of the world. Further, they have the comfort that He goes before them in all these sufferings, so that they only share His lot. 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call those of His household!'

But in respect to these and all other insults which they have to endure, they may take as ground of further comfort, that the tribunals would place their name and their cause in the clearest light. 'Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known.' Confident of this, they themselves are to strive earnestly for openness in boldly proclaiming to the world the words which He has told in their confidential circle. 'What I tell you in darkness, that speak ye in light; what ye hear in the ear, that preach ye upon the house-tops.' So they are not to let themselves be intimidated by the world's calumnies, but to hope with confidence for their justification before the most open tribunals, espe-

cially before the supreme and open tribunal before which the world shall be judged.

Our Lord gives them a special ground of comfort while pointing out the bodily sufferings which await them: 'And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.' They are not to fear the departure from life, in which they lose only the body (and it only apparently), and gain the life of their soul; but they are to fear a departure from life in which the soul, with the corporeity for ever belonging to it, is destroyed in hell. They are to consider that in the path of the denial of Him, they are threatened by that adversary who is a spirit, and who on their departure from life is able to destroy their soul and their body in hell; therefore they should above all things fear this adversary, and consequently the denial of Himself; while in the path of confessing Him they are opposed only by men, who can deprive them of their earthly tabernacle only, but must let the soul with its indwelling corporeity go into its proper home.

But men cannot deprive them of even bodily life unless by permission of the Father in heaven. This should be a new ground of comfort to them, that the Father watches over and protects them, and that death by the hand of man can reach them only when it is appointed for them by God. 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But as concerns you, the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.'

While thus tranquillizing them, He adds, by way of comfort, a great promise pointing to the future life: 'Whosoever therefore shall confess Me before men, him will I confess before My Father which is in heaven.' This word of power is strengthened by the threatening, 'But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' In order to explain that bearing witness to Him before men would continue to be a confession (treated by the world as an acknowledging of guilt), He adds: 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against

her mother-in-law ; and a man's foes shall be they of his own household.' These words form an introduction to another word of comfort which He now solemnly expresses. 'He that loveth father or mother more than Me is not worthy of Me ; and he that loveth son or daughter more than Me is not worthy of Me ; and he that taketh not his cross and followeth after Me is not worthy of Me.' Hence follows that the faithful followers of Christ who are ready to bear the cross after Him are called worthy of Him, and shall appear as His friends and of His household.

This implies the comforting and elevating assurance, that as faithful witnesses of Christ, they shall gain their soul's eternal happiness. 'He that findeth his life,' says Christ, 'shall lose it ; and he that loseth his life for My sake shall find it.'

And now He can tell them yet one thing more : they shall procure not only their own eternal happiness, but also that of others. They shall go forth into the world invested with the dignity of Christ, and spread abroad the blessings of His life. This is the meaning of the saying : 'He that receiveth you, receiveth Me ; and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'

Our Lord thus accumulates and arranges the great grounds of comfort which encourage His witnesses to be faithful in persecution. The Spirit which lives in them will plead for them with power. They shall, as children of the Spirit, be upheld by Him. In bearing their testimony, they shall everywhere find friends ready to share distress and death with them. And if they are no longer tolerated in any place, they can always proceed to another, with the assured confidence that they shall find receptive circles sufficient, and more than sufficient, to occupy their time until the end. They will find the path of suffering already opened up to them, for He Himself, the Lord, goes before them, enduring the severest trials. In the light of the new world the insults of their enemies shall all be set in their

proper insignificance; and if their enemies seek to harm their life, they can at the utmost only deprive them of their body, which very thing raises their soul with the true life above every danger which the dark enemy of their life prepares for them. But no enemy shall be able to injure even their bodily life without the permission of their heavenly Father, for they are under His special protection. Thus they shall triumph over their enemies in every direction. And this will be their eternal gain: they shall be glorified before the Father by the Son. They shall be acknowledged by Christ as faithful partners of His Spirit and life. They shall gain the life of their life. As bearing about with them the life of Christ, yea, even God's fulness of grace, they shall, wherever they go, spread abroad body, life, and blessedness in the world; even in their necessities they shall be a blessing to those who give them refreshment, because they are Jesus' disciples.

After our Lord had sent forth the apostles with these instructions, He continued His own journey (with a retinue of other disciples), to teach and to preach 'in their cities.' Probably He visited the larger places Himself, while the apostles were sent round to the smaller places, the market-towns and villages (comp. xi. 1 with ix. 35).

NOTES.

1. On the connection between these instructions and our Lord's discourse, Luke, chap. xii., and the sending forth of the seventy disciples, Luke, chap. x., see above, vol. iii. p. 80; and on Luke x., vol. iii. p. 404.

2. Gfrörer (*d. heil. Sage*, p. 23) discovers in the precept, 'Go not in the way of the Gentiles,' etc., an Ebionite spirit, which, according to him, 'breathes all through the synoptic Gospels, and therefore he assumes that these precepts are falsely ascribed to Christ.' Gfrörer has not been able to see the general signification or the common coherence of these instructions.

SECTION XI.

THE DECIDED MANIFESTATION OF THE GREAT CONFLICT BETWEEN THE SPIRIT OF CHRIST AND THE SPIRIT OF HIS PEOPLE.

(Chap. xi. 2-xii.)

Just at the time when reverence for Jesus was at its height among the people, when increasing multitudes were streaming to Him, so that He saw Himself compelled to turn His ministry into a sevenfold one (supplementing His own activity by six pairs of disciples), the signs of the great conflict between His spirit and the spirit of His people began to show themselves in increasingly suspicious forms.

It was a sign of the most serious kind, that even John the Baptist was for a moment in danger of falling into mistake regarding Him, and that, while in this frame of mind, he was constrained to commence that lengthened course of repeated conflicts which Jesus now had to undergo. While Jesus was teaching in the cities of Galilee, preaching the Gospel and working miracles, John lay in suffering and deep conflict of soul in the prison, into which the arbitrary despotism of Herod Antipas had cast him. His frame of mind is testified by the message which he sent to Christ through two of his disciples, asking Him, 'Art Thou He that should come, or do we look for another?' The Evangelist remarks expressly, that he was moved to put this question by what he had heard of the works of Christ. Hence it appears that information regarding the works of Christ must have partly encouraged him in the belief that Jesus was the Messiah, but also partly made him uncertain in this belief. When his disciples told him that Jesus ate with publicans and sinners, that He expended so much time on single works of love, and that in general His highest aim seemed to be only to comfort the people, that must have appeared surprising to him, especially at a time when the insolence of a despot had cast the herald of the Messiah into prison. He felt, with reason, that this people, who let their prophets pine in prison, were ripening for severe judgments. He was also certain in his mind that the

Messiah should come to judgment, but had no clear conception respecting the distinction between Christ's first and second coming. And yet he saw nothing of the judicial activity of Christ; hence his uncasiness. But at the same time, Christ's miracles could not fail to strengthen him in his former faith. So there arose in him an impatient desire that Jesus should come forth openly as the Messiah; and by the question which he openly put, he really seemed desirous of compelling Him to do so.¹

But although the Baptist could not now quite understand the Messiah, to whom he had at God's command borne witness before the people, yet by God's grace, and the entire openness of his great mind, he was thoroughly guarded against defection from Christ. An indication of this was given by the fact that, in expressing his mind, he sent to Jesus Himself. Nay, in a certain sense, John seemed by this question to aim at drawing the glory of Christ to light before all the people. We must keep in mind that Jesus did not come forth openly as Messiah, that He did not work under the title of the Messiah. And John by his message now seemed to press Him to decide, to declare openly that He was the expected Messiah. For he could not expect that Jesus would give a negative answer to his question. Jesus replied to the two messengers, 'Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.' If our Lord expected that this representation of His works would ease John's mind, we may assume that hitherto he had received only such reports regarding Christ's activity as tended to depreciate and obscure it. But as these works were in themselves adapted to bear testimony to the divine mission of Christ, so special consideration was due to the circumstance, that they were precisely such actions as had been ascribed to the Messiah by the prophets.² And yet our Lord's answer was so put, that John did not obtain what he probably desired, which was to cause Him to give an open explanation, which must have had for consequence an uprising of the people for the theocratic Messiah.

¹ John's question has not been sufficiently considered under this point of view.

² See Isa. xxxv 3, 4, et seq., xi. 1 et seq.

Our Lord added the word of warning, ‘And blessed is he, whosoever shall not be offended in Me.’ This was undoubtedly addressed rather to John’s disciples than to John himself. And if it did contain a reproof for John too, it at the same time contained an expression of Christ’s certainty that John would continue to maintain the blessedness of fellowship with Him. By the question which he openly put to our Lord before the people, John had endangered Christ’s reputation among the people, and still more injured his own. Our Lord was entirely unconcerned about His own reputation, and therefore thought first of re-establishing the authority of His forerunner, who was assailed by doubts. It was indeed necessary for Him to enter further, with due caution, upon John’s question, in as far as it concerned the Baptist himself. Hence, as soon as John’s disciples had departed, He addressed to the people these questions regarding the Baptist : ‘What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings’ houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send My angel before Thy face, who shall prepare Thy way before Thee (Mal. iii. 1). Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist.’ With these words He praised the rock-like steadfastness of John; He intimated with sufficient plainness that the reason why John was not in the king’s house, but in the king’s prison, was that he was none of the courtiers who wear soft clothing; He represented him as the prophet who, as forerunner of the Messiah, surpassed all prophets, and who, by his consecration from his birth, was the greatest among all born of women (comp. Luke i. 15).

Yet He continues, ‘Notwithstanding, he that is least in the kingdom of heaven is greater than he.’ On hearing this eulogium, the Jews might reply to Jesus: If then John is so great, whence this offence or this doubt concerning thine authority? Hence He had now to use the strongest expressions to make clear to them the distinction between the Old Testament divine economy and the New Testament kingdom of God. Even the least in the New Testament economy stands above John, inasmuch as he participates in this new birth of the life of Christ,

which is not an ordinary birth of woman, but an operation of the Holy Ghost, inasmuch as he is born again through the power of the birth of Christ, and therefore can wait, bear, and suffer with Him in His New Testament spirit, and overcome through the cross.

Since the Lord had first designated the Baptist as the precursor of the Messiah, and yet declared that the least in the kingdom of heaven was greater than he, He expressed by implication His own Messianic dignity, for He presented Himself as the founder of this new kingdom. All this was suitable to the occasion when John openly asked if He was the Messiah; and our Lord could not depart from His resolution not to appear under the title of Messiah.

After He had so strongly expressed the contrast between John's standpoint and the new life of the Spirit, according to which John continued to be the last of the old economy, He finds it necessary to bring forward the other side also, according to which John belonged to the dawn of the new time: 'And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.' Thus the birth-pangs of the new time have already begun with John, and he is the first of the two great breach-makers through whom the kingdom of heaven breaks through and is brought to manifestation. He then intimates that the time of John was the time of prophecy: 'All the prophets and the law prophesied until John' (prophetically announced and prepared the way for the new time). And then He observes that the fulfilment was drawing near: 'And if ye will receive it, this is Elijah who was to come (Mal. iv. 5). He that hath ears to hear, let him hear!' By this hint He gave the best possible intimation to the people that the time of fulfilment, the time of the Messiah, had already begun to dawn. He named to them the first violent one with whom the kingdom of heaven had begun to break through: they should conjecture who was the second with whom the breach is decided.

Jesus thus showed that the contrast in which John stands to Him is no hostile contrast. John, notwithstanding his troubled frame of mind, which forms such a contrast to our Lord's cheering and kindly proclamation of the Gospel, is at bottom one with Him. He carries out this thought still further; but in carrying it out, He represents a new conflict, in which He finds Himself

in immediate opposition to the spirit of His people. And this is worse than the former ; for it is the very ground from which that former and transitory conflict arose—it is abiding, and brings to Him death, to the people destruction. ‘Whereunto shall I liken this generation?’ Thus He began His complaint. ‘It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced : we have mourned unto you, and ye have not lamented.’ He then shows that the people had acted in this way : ‘For John came neither eating nor drinking (as an ascetic in a penitential form), and they say, He hath a devil (of melancholy). The Son of man came eating and drinking (participating in the festive enjoyments of life), and they say, Behold a man gluttonous and a winebibber, a friend (or companion) of publicans and sinners.’ The radical perversity of the people in both cases was the idea, that their prophets should accommodate themselves to their humours, and dance to their piping, and that they were to rule their rulers. This perversity had taken two forms : the people made a demand upon John to be joyous with them ; and then, again, upon our Lord to engage in penitential fastings with them. The band piping for a dance doubtless alludes to the merriment and sinful joys at Herod’s court, which had put John into prison because he would not join in them ; nay, one might find in these words a prophetic reference to that dance of Herodias’ daughter which brought him to death ; while the band of mourning women represents the Pharisees and John’s disciples, who sought to make it matter of reproach to our Lord, that He ate with publicans and sinners.¹ He then adds : ‘But Wisdom is justified of her children,’—must submit to be vindicated against alleged crimes ; and for this vindication, she must first bear her defenders.

In our Lord’s denunciation of the cities of Galilee, the Evangelist next presents to our view a particular form which the conflict between Christ and the Jewish people had taken. Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not : ‘Woe unto thee, Chorazin ! Woe unto thee, Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and

¹ These two observations form new and important arguments in favour of the exposition formerly given of this passage. See above, vol. iii. p. 111.

ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.' Our Lord had poured forth from His heart thousands of blessings on these cities. By their unbelief they had changed them into a curse, which was already beginning to show its effects in incipient judgments. With prophetic spirit, Jesus announced these judgments. His word has been fulfilled; the sites of these cities are now unknown.

But it was with the greatest pain that He pronounced these judgments; for all the efforts of His compassion seemed expended in vain on the whole people of the land in which He dwelt—on Capernaum, His chosen residence—on Bethsaida, the home of three of His disciples, among whom was Peter. And this makes more wonderful the sublime elevation of His soul over this great sorrow of heart for His country in prayer to the Father: 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.'

He had by this prayer fortified the confidence of His victory over the whole world, and, as if in triumph, He could tell the disciples: 'All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.' And if He should be persecuted by the world as a defenceless man, so much the more will He joy and rejoice in the consciousness that the power over the whole world lies in His heart, and must one day become manifest in the world; and if He is more or less misjudged by the whole world, even this gives Him a lively sense of the fact that the Father knows Him wholly—that He is hid in the heart of God as a most precious secret, and God in His heart as a blessed secret—that the world cannot know Him until the Father glorifies Him before the world, and that this world will know God only when it submits to have this knowledge revealed to it by Him.

But how infinitely far removed from proud self-exaltation is this heavenly triumphant feeling! This is humility in divine grandeur, that while in this frame of spirit, He exclaims, ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’

That first conflict between Christ and the cities on the Sea of Galilee had in the first instance only a negative form; they showed a want of receptivity for His Spirit, they received Him not. But it was just in this undecidedness and lukewarmness that the positive enmity of the Pharisees could take root, and strengthen itself into a power which became more and more audacious in persecuting Him. This enmity was manifested in a series of violent conflicts.

The very first conflict shows what pains the Pharisee party took to entrap our Lord. He was going one Sabbath-day at that time through the corn-fields. His disciples were hungry, and began therefore to pluck the ears of corn and to eat. This fact did not escape the Pharisees, and it seemed to them to afford ground for a reproach. ‘Behold,’ said they, ‘thy disciples do that which is not lawful to do upon the Sabbath-day.’ Jesus overthrew their hypothesis by two examples from the Old Testament. The first was intended to explain to them the law of necessity: ‘Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?’ (see 1 Sam. xxi. 6). Thus the law of necessity in the case of hunger is so great, that even king David, the ideal of these opponents of Jesus, ventured without hesitation to break, in this case, the ordinance of the temple. In respect to the breaking of the ordinance of the Sabbath, He gave them an explanation regarding that in His second example: ‘Or have ye not read in the law, how that (*hence according to the law*) on the Sabbath-days the priests (themselves) in the temple (even) profane the Sabbath (as they must attend to the temple-service, see Num. xxviii. 9), and are blameless?’ In the first example, the motive for suspending the ordinance was hunger; in the second, the exigencies of the

temple-service. Thus the ordinance of the Sabbath might be set aside by the ordinances of the temple, and these again by the demands of hunger. The requirements of the temple stand above the requirements of the Sabbath; in this lay the pith of the proof; hence our Lord concludes with the declaration: 'But I say unto you, That in this place is One greater than the temple.' If then the temple conceded to hungry men bread forbidden under a penalty in other cases, the temple may set aside the Sabbath law; and much more may He do so who is the true temple, in whom God dwells, in contrast to the symbol upon Mount Moriah. He then rebukes the want of love on the part of the accusers of His disciples: 'But if ye had known what this meaneth, I will have mercy and not sacrifice (Hos. vi. 6), ye would not have condemned the guiltless.' He calls the accused the guiltless; and He has yet another ground for their being so, which, with sublime self-consciousness, He freely declares to His proud opponents: 'For the Son of man is Lord even of the Sabbath-day.' In Him the true Sabbath has appeared, which the Jewish Sabbath only represented symbolically and made legal preparation for, and from which the true Sabbath-peace proceeds.

But as the Pharisee party, who made the outward Sabbath a curse and a burden to the people, would not tolerate works of necessity on that day, neither would they works of love. And this spirit actuated the party in all places. This was shown by our Lord being soon after again assailed in another place by the Pharisees, because He made a man whole on the Sabbath. He came into a synagogue; and, behold, there was a man who had a withered hand. The Pharisees asked Him, saying, 'Is it lawful to heal on the Sabbath-day?' They seemed from the outset determined to make an affirmative answer to this question a sin in Him. This time Jesus corrects them by an example, taken, in a way well fitted to make them abashed, from their own manner of acting: 'What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days.' Moreover, in spite of His antagonists, He did not rest satisfied with delivering His

opinion, but turning to the sufferer, He said, 'Stretch forth thine hand!' The man stretched it forth, a lively sign that in opinion he held with Christ against the Pharisees. And immediately his hand was restored whole, like as the other. But the Pharisees had already forgotten the example of the sheep fallen into a pit: they went out and held a council against Christ, how they might destroy Him.

It is true that Jesus was able still to withdraw Himself from their snares by going to another place, where He was surrounded by many attached bands of adherents; but by this retreat He did not avoid the third conflict with the Pharisees which arose soon after, and was more serious than the two former. At this period of His ministry, Jesus specially sought to secure the greatest quietness. He healed all the sick who flocked to Him in multitudes, but He charged those who were healed that they should not make Him known. Thus He displayed at that time the greatest activity in His works of love under the protecting veil of concealment, as if He were come for rescue to His people like a blessed angel in spirit-like secrecy. But in this, the peculiar character of His activity was most expressly manifested; and thus was fulfilled what Isaiah had prophesied respecting the activity of God's Servant: 'Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory; and in His name shall the Gentiles trust' (Isa. xlii. 1 et seq.).

But His enemies were not at rest, and they soon brought again the spirit of disturbance into this sacred circle, in which Jesus was calmly working miracles of grace and life. There was brought unto Him one possessed with a devil, blind, and at the same time dumb. Jesus healed him. The man who had been separated from the outer world, shut up in dark demoniac imprisonment, now spoke and saw again. This miracle almost brought the people to decision. The whole multitude that surrounded Him were seized with a sacred awe, and gave utterance to their feelings by exclaiming, 'Is not this the Son of David?' But when the Pharisees heard it, they came forth, as on a

former and similar occasion,¹ with the bold blasphemy, 'This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.' When Jesus perceived their sullen thoughts (discovering their inward sullenness in their countenances), He said to them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?'² He added another remark, in order to make a conclusive reply to their blasphemy: 'And if I by Beelzebub cast out devils, by whom do your children (the exorcists, see vol. iii. p. 199) cast them out? Therefore they shall be your judges (namely, on their theories, according to which, prayer, the fear of God, and faith were connected with such works). But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you'—has shed its morning beams upon you. He now shows them by a similitude that it must be so: 'Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.'

He then lays before them a criterion, according to which they must acknowledge themselves to be His enemies; and this criterion, by the divine feeling which animates it, cannot but shake the dark feeling, that, standing there as enemies of the Messiah, they are enemies of God: 'He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.' He felt Himself constrained to follow this up by uttering the awful and solemn warning: 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' This word of our Lord denotes the extremity to which sin, from its very nature, tends from the outset. It will become blasphemy—

¹ The healing on a former occasion of a dumb demoniac, Matt. ix. 32 et seq. On the difference between that narrative and this, see vol. iii. p. 41.

² It is evidently the logical consequence, not the ethical, that is referred to here. This against De Wette's observations in the *Commentar zu Matth.* 117. Comp. also Olshausen, ii. 85.

bold, insulting aspersion of the Living One, even blasphemy of the Holy Ghost—of the highest and clearest revelation of the divine life to the mind. But that is as much as to say, that it wilfully tends to raging spiritual madness, in which man scoffs at the highest experimental knowledge he can have of the Eternal One; in which, on the one hand, he, under constraint, bows the knee in blasphemy before the Eternal, condemning himself by his mind being at variance with his action, and so falling into madness; and, on the other hand, dedicates to death the remains of his better life, the experience he has had of the Holy Ghost, by intentionally seeking to revile and blacken the clearest light of the Holy Ghost, who withdraws from him and leaves him to the darkness of his own delusions. Sin, in its second, strengthened, historical form, as misconduct towards Christ, specially tends to this awful goal (see John xvi. 9). True, the highest summit of this guilt is by its very nature inaccessible; for in proportion as one blasphemes, he no longer sees the Holy Ghost, and in proportion as one perceives Him, he can no longer blaspheme. But the presumptuous unbeliever can come near to this summit, until giddiness of spirit casts him down into an abyss of judgment and spiritual frenzy, which in duration extends throughout the present and the coming æon.¹

Our Lord now calls upon them to give their judgment upon their life according to their fearful conduct. Either, or—‘make the tree good, and with it you have the good fruit; make the tree corrupt, and you make its fruit corrupt also; for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.’

In order to make the full import of these words sensible to them, He lays down a proposition which may at first sight seem very hard to believe, but the deep meaning of which becomes always more and more manifest: ‘For by thy words thou shalt be justified, and by thy words thou shalt be condemned.’

¹ Comp. on this sin, Nitzsch's *System of Christian Doctrine* (Clark's Tr.), p. 283-5.

After this rebuke by Jesus, certain of the scribes and of the Pharisees seemed desirous of putting on an appearance of goodness, or, it may be, to calm their conscience. They professed themselves ready to receive Him as the Messiah if He would fulfil the requisite preliminary condition. By this they understood a sensible sign from heaven, of which they had, from misunderstood expressions of the prophets (*e.g.*, Joel ii. 30 and iii. 15), formed a conception after their own fancies, and which they considered as the necessary attestation of the Messiah. 'Master,' said they, 'we would see a sign from thee.' But Jesus told them, that instead of the sign descending from above, which they wished to see, they should receive one ascending from beneath. 'An evil and adulterous generation,' exclaimed He, 'seek after a sign; and there shall no sign be given to it but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.'

This was the fearful sign they had to receive, since by their unbelief with respect to Him they sank lower than the heathen. This is what he gives them to reflect upon. He had formerly spoken of the heathen whose judgment should be less than that of the unbelieving Jews; He speaks now of heathen who, by their ready repentance and belief, can be judges of the unbelieving Jews. Of these He mentions the Ninevites first. 'They shall,' says He, 'rise up in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah (without having seen the sign of Jonah); and, behold, a greater than Jonah is here.' Nay, there have been not only such heathen cities who received with repentance the solitary theocratic messenger coming to them from afar, but also heathen souls who, drawn by an obscure report, and following their best presentiments, came from afar to learn the wisdom of the theocrats. Our Lord praises the queen of the south, who visited Solomon, as being such a child of longing. 'She shall,' said He, 'rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and,' again making application, 'behold, a greater than Solomon is here.'

He now returns to the subject of casting out devils, and puts it to their conscience how much they by their perversity counter-

act the blessed effects wrought by Him. 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.' This was His experience in regard to the Jewish people. When He, as here, cast out one devil out of the people in the possessed among them, that same devil, with seven others still worse (blaspheming spirits), speedily stood opposed to Him again in His blaspheming antagonists. And in opposition to the accusation that He wrought by the power of Beelzebub, He reminds them that they allow themselves to be ruled by the seven devils, which denote guilty and willing connection with Satan (see vol. ii. p. 132).

This conflict of Jesus with the scribes and Pharisees was so great, and the decided and strong way in which He came forth against them caused such anxiety to many, that even His mother and brethren lost their self-possession for an instant. They heard of His unparalleled boldness, and came, probably from anxious care in connection with want of due confidence, to call Him away in order to remove Him for a time from the theatre of His activity (see above, vol. iii. 182 and 191). While He was yet speaking to the people, behold, His mother and His brethren stood without, desiring to speak with Him. Some one brought word of this to our Lord: 'Behold, thy mother and thy brethren stand without, desiring to speak with thee.' But He gave them plainly to understand that He knew already what they desired, and how far they were in this case estranged from His spirit, and fell below the other believers among His hearers. In this sense He replied, 'Who is My mother? and who are My brethren?' Then He gave the reply Himself; stretching forth His hand towards His disciples, He said, 'Behold My mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.'

So closely did He connect Himself during this great conflict with His disciples and followers, who did not yield themselves to the spirit of the people, but to the influence of His spirit, and

who thereby entered into closest relationship with Him and became His spiritual family. But by firmly maintaining His higher calling and standpoint, He recalled His relations also into His spiritual family.

NOTES.

1. Gfrörer disputes the connection between the denunciation of the Galilean cities (xi. 20-24) and the following section (vers. 25 et seq.) in these words: 'Physiological laws declare against the annexing of the following paragraph. Who will believe that Jesus made an immediate transition from those severe expressions against the cities of Galilee to these gentle tones in which the spirit of John's Gospel breathes?' We grant that the words of the second section did not immediately follow those of the first (see above, iii. 407-8), but nothing can be inferred from this against the inner truth of the transition from the one utterance to the other. Everything here depends upon the strength of the soaring in Jesus' soul, and the critic has to modify his physiological laws according to it.

2. According to the leading idea of this section, the Evangelist places here side by side significant transactions which took place at different times. The deputation from the Baptist came before our Lord's journey to the feast of Purim, in the second year of His ministry. The accusation brought against Him in the corn-fields took place after the Passover of the same year. The healing of the man with the withered hand falls within the same period of time, as do also the withdrawing of Christ for a quieter activity, the healing of the blind and dumb demoniac, the great conflict with the Galilean Pharisees, during the course of which Jesus' family manifested their wrong feeling. But our Lord's denunciation of the Galilean cities, with the following section, belong to a later period, the period of Jesus' last departure from Galilee, which took place after the feast of Tabernacles, and before the feast of the Dedication (20th December) in the second year of His ministry.

SECTION XII.

THE UNFOLDING OF THE KINGDOM OF HEAVEN IN SEVEN
PARABLES.

(Chap. xiii. 1-52.)

The bitter experience which our Lord had to make, that the legal representatives of the Old Testament economy blasphemed as a satanic power the Spirit which filled Him, and in which He wrought, compelled Him henceforward to use the most prudent reserve towards the people, who were on all hands infected by the spirit of His enemies, and became ruled by it; and at the same time to take a step in advance towards detaching His institution from the Old Testament economy, for which step He had laid the foundation by His Sermon on the Mount. In this mind, He proceeded with the delivery of the parables concerning the kingdom of God, which He had begun before His setting out to Gadara (see above, vol. iii. p. 4). As soon as He had broken off intercourse with His enemies, He went the same day to the sea-side, and spoke from a ship to the people assembled on the shore, a series of parables which, with those He had formerly delivered, formed a living unity (see above, vol. iii. p. 196). In this manner arose the collection of the seven great parables which form a definite connected succession of symbolic pictures, in which He laid down the development of the kingdom of heaven, or the New Testament kingdom of God.

As to the contents of these parables, we have in them, first of all, a contrast between the friends and the enemies of the kingdom of heaven, as our Lord found them definitely marked out in Judea. The latter come before us in different shapes, first (in the bad ground), in every kind of irreceptivity, as negative opponents; then as positive antagonists (in the tares among the wheat); and lastly, as lifeless, worthless confessors (in the useless fish). Jesus means to show by these traits, and by the seven parables altogether, that that which He founds, the kingdom of heaven, forms a definite contrast to the Judaism which had hitherto existed.

With respect to form, Jesus now clothes these doctrines in

the veil of parables, because this was requisite on account of the alienated mind of most of His hearers. The holy need above all things this protection, in presence of an audience containing blasphemers, whose invectives have filled our Lord with horror, from His pure sense for the holy. He also desires by this manner of propounding His doctrines to spare His profane hearers as far as possible, or to keep them from further outraging the openly manifested truth. But as the parables serve on the one hand to veil the truth from the profane, so they serve on the other hand to unveil it to the weak, sensuous, but yet receptive capacity of the better class among the people. Lastly, these parables form for His disciples and for His Church clear symbolic forms in which eternal views of Christ's truth have been given them (see vol. ii. 179, etc.).

In the first parable Christ delineates to us the founding of the kingdom of heaven by the word of God, the negative hindrances which in all kinds of human irreceptivity oppose its success, and the glorious success which it nevertheless finds in the receptive. This is the parable of the sower: 'A sower went forth to sow. Some of his seed fell by the way-side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, just because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away: and some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.' That the practical application of this parable was very easy, was pointed out by Christ in the concluding clause: 'Who hath ears to hear, let him hear.'

Attached to this parable we have the discussion between Christ and His disciples concerning the question why He spoke to the people in parables,—a discussion which may in certain respects be considered as a continuation of the parable itself, as it gives an explanation of the sower's method who scatters the seed of the eternal word, of the grounds which determine Him to choose this parabolic form, and as it concludes with an interpretation of the parable. 'Unto you it is given,' said Christ, 'to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he

shall have more abundance ; but whosoever hath not, from him shall be taken away even that which he (perchance still) hath. Therefore speak I to them in parables ; because they seeing, see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith (chap. vi.), By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' Once already, in the days of Isaiah, the people had been deeply indisposed towards the word of God. This word had had the mournful effect rather of rendering the people callous than of enlightening them, and the prophet had recognised therein a judgment of God, and announced this judgment in fulfilment of his commission. But according to Christ's words, this announcement had not received its complete fulfilment until now ; for now the people of Israel were hardening themselves against the word of Jehovah bodily manifested. Therefore Jesus spoke to the people in parables. In this connection the word declares a judgment which Christ in His compassion seeks to mitigate. His compassion teaches Him to choose the parable-form that the hardening of the wicked might be hindered, and the better class helped as much as possible. He adds, ' But blessed are your eyes, for they (truly) see ; and your ears, for they (truly) hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower (in His exposition). When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he who received seed by the way-side. (He himself is a substance sown by the way-side ; for the history of his life is identical with the history of the seed which in his heart fell by the way-side, and so is it with all the rest. The lot of the divine seed in the man is the lot of the man himself. What happens to that seed in the man, happens to the man himself.) But he that received the seed into stony places, the same is he that heareth the word, and anon

with joy receiveth it : yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by and by he is offended (stumbles and falls). He also that received seed among the thorns is he that heareth the word ; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it ; who also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.' Thus sin has in a threefold way spoiled the field of humanity for the seed of the kingdom, the word of God, which Christ constitutes in its perfection : the ground of life often becomes, through the habitual dominion of the evil, a hard way-side in which nothing divine can germinate ; an enthusiastic and easily receptive sense for 'everything good, true, and beautiful' often covers the stony hardness of the deeper ground of the mind, which hinders the quick enthusiastic fits for the Gospel from striking root ; the more receptive mind in the passive respect often lets the care of the world take root in it equally with the word of God ; but in the heart of the elect, God reserves a chosen ground, the golden acre, in which His seed thrives richly, and yields a manifold return.

But it is not only negative hindrances which sin sets to the thriving of the divine seed in mankind, it sets positive hindrances also. It begets the principles of destruction which, in the form of false doctrines, false maxims, and false Messianic promises, assume the appearance of the true divine seed, and become so much the more destructive, as the enemy of Christ and of mankind casts them into the green corn-field of the kingdom of heaven itself, in order thereby to destroy God's crop. Our Lord sets forth this fact in the parable of the tares among the wheat. The kingdom of heaven is here likened to a man who sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field ? whence then hath it tares ?' The householder at once perceived the cause, and answered, 'An enemy hath done this.'¹ The indig-

¹ According to this representation of Christ, the doctrine concerning Satan belongs to the revelations which God has given to men.

nation of the servants now rose higher, and they proposed to him to go immediately and weed out the tares. But the master uttered a decided nay; and added, 'Lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'

A significant meaning may be found in the fact that our Lord gave the disciples a special exposition of this parable also, not immediately indeed, but later, after He had spoken the third and the fourth parable. The same thing takes place in Church history. The full understanding of this parable seems not to grow clear to Christendom until late.

In the third parable, the hostile power has disappeared from view. We see here the action of the heavenly principle alone, although at first apparently in the most insignificant form. 'The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree.' It appears even to change its species, and transform itself from a herb into the likeness of a tree, so that the birds of the air come and lodge in the branches thereof. Thus the principle of the kingdom of heaven, Christ's institution, is to appearance exceedingly insignificant in its first shape; but in its development it grows above all expectation into a giant form. The Lord foresaw that His gentle kingdom of heaven would grow up into the similitude of another species of spiritual planting, namely, into the similitude of a great worldly state, and that birds of all kinds would come to lodge in the bush-like giant plant.

This parable already expresses the preponderance of the kingdom of heaven over the world, and in the following this preponderance appears in its absolute form: 'The kingdom of heaven is like unto leaven, which a woman took and hid (as if she meant to bury it) in three measures of meal, till the whole was leavened.' Thus the kingdom of heaven acts towards the essential substance of man's life as leaven to dough, in close relation and with preponderating influence; and the Church is the woman who (intermediating between Christianity and mankind) kneads this leaven into that lump, until it disappears. But we

need be under no apprehension regarding this mixture: the higher divine-human force of Christianity lays hold of the whole of the dough, the mass of mere human life, until it becomes leaven itself. The Church, which seems to be lost in the world, swallowed up in it, shall, by her preponderating power, transform the world itself into a great universal Church.

The Evangelist felt that Jesus had, in these four parables, given an outline of the entire development of the kingdom of heaven in its relation to the course of time. All these things, he remarks, spake Jesus unto the multitude in parables; and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world (what formed the secret, deepest life-ground of the world, see Ps. lxxviii. 2). That Matthew considered the sacred psalmists as prophets, should, from his lively conception of prophecy, cause no surprise.¹

Christ had thus rehearsed to the assembled people in four parables (the number of the world) the history of the kingdom of heaven in general—how it comes into the world, and becomes the kingdom of God over the world. He now sent the multitude away, in order still further to rehearse to His disciples apart, in three parables (the number of the Spirit), the doctrine of the individual man's coming to the kingdom of heaven and his relation to it. But first, at their request, He explained to them, in the confidential circle in which they surrounded Him, the parable of the tares among the wheat. So it was not until they formed a circle separate from the multitude that they got this explanation: 'He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil;² the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels,

¹ As it still does, for example, to De Wette, 127.

² Compare the former observation in respect to this revelation. An accommodation of Christ to the popular representations cannot be maintained here: He speaks of the devil distinctively, and that in the confidential circle of the disciples.

and they shall gather out of His kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.'

Thus the outward separation between the children of the kingdom and the children of iniquity is not to be carried into effect now, but latterly, at the end of the world. And it shall then be put into execution, not by the sinful field-labourers of the kingdom, but by the perfected angels of God. And these will be still more able to avoid mistakes in distinguishing between the wheat and the tares (the darnel or cockle), as their dissimilarity, regarding which one might be deceived on their first springing up, has now completely manifested itself. But the fire into which the children of the wicked one, who have become identified with things that offend, shall then be cast, shall not be in the worst sense purposeless (like that too hasty and false caricature of the final judgment, the fire of the auto-da-fe), but shall be a fire in the furnace, and serve for an economy of judicial administration, which economy also has its special purpose to serve in the great, eternal household of God.

That exclusion of the bad will set free the kingdom of the light from the primal sympathetic pressure which has weighed upon it by means of the outward connection between both regions of life, and it shall forthwith become manifest in a glorious shining forth of the righteous : 'Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' Special account should be taken of this, that the Church then first can and shall attain to her proper glory of manifestation. This may be concluded also from the three parables in which our Lord shows us how the individual man comes into the kingdom of heaven : they show how very concealed from the world, and yet outwardly mixed with the world, the kingdom will continue until the end of the world.

We learn here, as has been intimated already, in the first two parables, how a man comes into the kingdom of heaven. The first is, this : 'Again, the kingdom of heaven is like unto a treasure hid in a field ; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.'

What is common to both parables is, that the kingdom of heaven, in every stage of its public extension in the world, con-

tinues, as to its proper nature, a secret which a man must find out from a great concealment, that it is imparted to the receptive man only as an extraordinary discovery, that he must surrender everything in order to appropriate it, and that the right finder of the kingdom of heaven is really ready to do this with great joy. But, at the same time, the two parables form a definite contrast. In the first, the comparison is with a treasure which is found unexpectedly; in the second, with a seeking man. The first displays rather the action of divine grace, and the second, human endeavour in the work of conversion. In the first, the man is bent on seeking his bread by cultivating the field, doubtless with pious behaviour; but deep in the ground of the law he finds the Gospel hid, which makes him rich at once, after he has given up all for it. In the second, the man sets out as a merchant in spontaneous search of fortune, as a seeker, a man of longing; he searches for goodly pearls, the noblest riches of life; and as soon as he descries the precious pearl, his search is at an end, and his choice is decided. Without doubt our Lord has described to us in this last figure the ‘few noble’ of the kingdom of heaven.

But the last parable shows us that they are not all genuine members of the kingdom who enter into even the New Testament Church, but that, at the end of the world, judgment must pass upon the Church also, which then embraces the whole world. Here the kingdom of heaven is represented by a net that was cast into the sea, and gathered of every kind (fish and sea-monsters); which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. ‘So shall it be at the end of the world,’ said Christ in explanation. ‘The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.’

‘Have ye understood all these things?’ asked He of His disciples at the close of this second discourse. They answered, ‘Yea, Lord.’ After this explanation He characterized also His discourse itself in a parable-form: ‘Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.’ By the new, our Lord doubtless understands those parts of His discourse which the hearers do not at first

understand, and which need to be explained to them, as for example the first parables here; and by the old, He means those parts of the discourse which the hearers can understand at once, through previous and preparatory instruction, as the disciples here do the last parables.

NOTES.

1. The parable of the sower, and of the grain of mustard-seed (as well as that of the gradual natural development of the seed, Mark iv. 26 et seq.), were very probably spoken by our Lord before His departure to Gadara; and the others during His last and much disturbed wanderings through Galilee, in the second year of His ministry.

2. Gfrörer finds (p. 33) a contradiction in this, that Jesus, according to Matthew, spoke the last three parables to the disciples in the private circle, after having shortly before designated the parable-form as a lower form of teaching, intended only for the instruction of the people. But the exposition of the two great parables, which He gave to the disciples apart, is a proof that He did not mean to exclude the disciples from this kind of instruction; but the distinction appeared specially in this, that He seldom taught the disciples by parables, and that He could expound them to them apart at their request. There was also another and a special motive—the conclusion of the doctrine of the kingdom of God in the parable-form. Gfrörer, moreover, affirms that these parables ‘have a very moderate value.’ The Talmud contains hundreds, partly quite similar, and ‘partly still finer’ (p. 36). Pity that he does not give us this hundred of such parables!

SECTION XIII.

THE MESSIAH BANISHED AND EXPELLED FROM HIS OWN COUNTRY, AND THE DISTANT JOURNEYS HE THEN TAKES.

(Chap. xiii. 54—xvi. 12.)

It was not only in His manner of teaching, as shown by His choice of the parable-form, but also in His life itself, that our Lord, since His great conflict with the Pharisee spirit of His people, had to maintain the utmost reserve and retirement. Now began the time in which He could hardly any more walk about in Galilee, free, undisturbed, and without danger. The hostile party encountered Him everywhere, and excited movements which might easily lead to His apprehension and execution. But although at these times He often retired before them, and although His journeys connected therewith sometimes assumed the appearance of flight, yet we cannot see in these appearances the slightest indication of Christ's abandoning His post. We rather see here characteristic facts of the mutual repulsion between His spirit and that of the Pharisees, which facts present themselves in an outward withdrawal of Jesus. They bear the stamp of Jesus' voluntary self-banishment. The element of foresight is certainly one operative cause: He will not lightly give Himself up to His enemies before His time is come. His relation to the disciples must also be taken into account: they must be prepared for the dangerous time of the separation of His cause from the cause of the people. Christ also makes use of these excursions and short journeys to arm Himself in silent resolution for His going up to Jerusalem.

The Evangelist, in his thoughtful manner, has collected together all these separate influences, and has represented them in a definitely marked progression.

The treatment which Jesus experienced first of all in His own city stands at the head, like a dark foretoken of all later rejections. He came into His own town, and taught there in the synagogue.¹ His countrymen were astonished at Him, and

¹ Only one synagogue is spoken of,—a proof that it is not the territory of His own country but Nazareth that is meant.

said, 'Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence, then, hath this man all these things?' And they were offended in Him, adds the Evangelist. He gives no account of the act by which they expressed this. Enough that Jesus saw Himself limited in His working by the unbelief of His countrymen, and could not do many mighty works there. He saw Himself compelled to leave Nazareth, uttering the saying: 'A prophet is not without honour, save in his own country and in his own house.'

This experience was, however, continued in still larger proportions. The prince, too, of His own country, Herod, compelled Him to leave his territory. It was shortly after he had caused John the Baptist to be beheaded. About this time the fame of Jesus' deeds spread more than ever in Galilee. When Herod heard of Him, he said to his servants, 'This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him' (which, in Herod's opinion, were in him before, but bound as yet).

For explanation of what has been said, the Evangelist relates the fate of John. Herod had laid hold of John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife; for John had said to him, 'It is not lawful for thee to have her.' At that very time he would have put him to death, but he feared the people, because they counted him a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before the guests. This pleased Herod so much, that he promised with an oath to give her whatsoever she would ask; and she, being before instructed of her mother, said, 'Give me here John Baptist's head in a charger!' This terrible demand seems to have awakened the king from his festive merriment: he was sorry, but he thought that for his oath's sake, and for the sake of the guests present, he could not draw back. Thus he foolishly imagined that it was due to his religion, his conscience, and his honour, to give the frivolous dancer her wished-for, bloody honorarium, the prophet's head. So he sent and beheaded John in the prison. The head was actually brought on a charger and given to the maiden, and she brought it to her

mother. Then came his disciples, and took the body and buried it, and went and told Jesus.

This fearful murder of a prophet had just been committed at the adulterous court, when Jesus heard that Herod the tetrarch said that He was John the Baptist risen from the dead, and was theologizing on the reason why mighty works came to be manifested in Him. The Evangelist gives us plainly to understand, that by this news our Lord felt Himself constrained to depart. (See above, vol. iii. p. 132.) The tyrant, who had so shamefully sacrificed His faithful forerunner, was becoming interested about Him. This sort of interest and inclination was more disagreeable and dangerous than enmity itself. As soon as Jesus heard of it, He departed thence by ship to the east side of the lake, and there retired into the loneliness of the desert. But the news of His departure spread among the people, and great multitudes from the cities on the west side soon sought Him again, by travelling on foot around the lake.¹ So Jesus was compelled again to come forth from His solitude. And when He came, He saw a great multitude, whose appearance moved His deepest compassion. He began His work at once, and healed the sick who were brought to Him. At the approach of evening, the disciples reminded our Lord that the multitude could find no food in the desert place in which they were, and that therefore it was time to send them away, that they might go into the neighbouring villages and buy themselves victuals. Jesus answered, 'They need not depart; give ye them to eat.' But they made the observation, that they had no provisions except five loaves and two fishes. He said, 'Bring them hither to Me!' And He commanded the multitude to sit down on the grass.² He then took the five loaves and the two fishes, and looking up to heaven, He blessed and brake, and divided the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled; and, moreover, took up of the fragments that remained twelve baskets full. And they that had eaten, remarks the Evangelist, were about five thousand men, besides women and children. But we are not justified in assuming that by these latter the number of the multitude was doubled;³ for, as

¹ If this was not meant, the expression $\pi\epsilon\zeta\eta$ would be superfluous.

² This shows that the season was spring. See vol. iii. p. 137.

³ As Gfrörer conjectures, 40.

the place was remote, and took a long walk to reach it, the company must have been chiefly composed of men.

Thus the banished Son of man, who had not where to lay His head, fed the poor people by thousands in the wilderness, while the prince of the land was feasting riotously, and paying the wages of a dancer with the blood of a prophet.

Immediately after this, Jesus constrained His disciples to get into a ship, and to go before Him in the direction which they had to take for crossing over (touching first at the east side). His direct intention was by this means to get rid of the multitude, which (as we learn more in detail from John) He could not at this time accomplish without some difficulty. The miraculous feeding had produced a fresh adherence to Him, which in the case of many assumed of necessity a very egoistic character. As our Lord had to be aware of the importunities or the snares of Herod on the west side, it may be conjectured that this circumstance had contributed to make Him send His disciples on before Him. For in this case the multitude, returning home, could bring back no information respecting the place of His abode which would have enabled Herod to send in search of Him. Perhaps, therefore, He found it first of all necessary, for the sake of getting quite away from the people, to retire, after sending them away, into solitude, but not towards the sea-shore. He went up into a mountain, and there continued long in prayer. This solemn engaging in prayer by night is often in the life of Christ markedly prominent on great occasions. And such was the present experience He was undergoing. He had this day overcome two evils which always threaten the populace: first, lack of food, including without doubt the egoism on which it rested;¹ and then their inclination to found a chiliastic kingdom in a revolutionary form (see John vi. 15). Thus He had given two great signs of His Christian humanity, and founded two great blessings whose effects continue through all ages, becoming necessarily more and more prominent. But in this night, which had already commenced, He designed to overcome and remove a third evil incident to man, namely, the terrors of the storm, distress at sea. Thus He rejoiced in thankful retrospect and hopeful prospect in the presence of His Father. It was by setting out from the mount of prayer that He, as the great leader of the human race,

¹ See above, vol. ii. p. 140; compare my *Worte der Abwehr* 77 et seq.

carried on all His wars, and gained all His victories. And in the midst of these three great fights and victories, He had special need to be alone with His Father on the mountain top in the stillness of the night.

He was still alone on the mountain at nightfall. But the disciples' little ship was now in the midst of the sea, tossed with the waves, for the wind was contrary. If the disciples had really received our Lord's direction to cross the sea without Him, they must have had a very quick and favourable voyage to be already half across. But if we take the view that they intended only to go before Him on the east side in order to take Him on board at a certain point, we have a vivid presentation of the occurrence (see above, vol. iii. p. 138). The wind blew from the east or north-east, and drove them always farther from the point at which they wished to take our Lord on board. Hence their inexpressible distress; and hence also Christ's great motive for hastening to them on the wings of love, while they were tossed by the wind and waves. He had a great aim: He wished to succour those distressed by the storm, the little ship of His agonized Church; and so He stepped upon the water, and came to them in the fourth watch of the night, walking on the sea. When the disciples saw Him approaching in the form of a man walking on the waves, terror seized them. A new alarm—dread of spirits—was added to the terror of the storm. They thought He was a spirit, and became so completely beside themselves with fright that they cried out. But He was instantly at their side, saying, 'Be of good cheer: it is I; be not afraid.' And how extraordinary a revolution was immediately produced in the hearts of His disciples by this saying, is shown by Peter's bold utterance, 'Lord, if it be Thou, bid me come unto Thee on the water.' And He said, 'Come;' and Peter stepped out of the ship to go to Jesus. But he said first, *If it be Thou*;—he had, perhaps, still retained a doubt even in the midst of his extraordinary and enthusiastic faith. And now, when he saw that a boisterous wind again ruffled the sea, he became afraid and began to sink, having difficulty to keep himself as a swimmer above water. In this distress he cried, 'Lord, save me!' and immediately Jesus was beside him, stretched forth His hand and caught him, saying to him, 'O thou of little faith, wherefore didst thou doubt?' So it was only in consequence of his doubt that Peter had sunk; a proof how much stress Christ, in the forthputting of His miracu-

lous power, lays upon the faith of His disciples. And this very example of Peter shows that man is bound to walk in the fellowship of Christ, and in His power—even over the waves with Him. This duty, indeed, is not, as to its historical purport, to be displayed here below in a succession of miraculous acts, but by a man's becoming free from the terrors of nature, winds and waves—by his becoming in Christ a free and kingly prince on and over the sea.¹ Jesus now with the rescued Peter ascended the ship, and about this time the wind also ceased. The trial of the disciples was completed. They gathered around Him, and fell down before Him with the confession, 'Of a truth Thou art the Son of God.'

Thus our Lord, in order to withdraw from the caprice of a despot who was interested about Him, went cheerfully to meet the three great distresses of man—hunger, popular excitement, and the turbulence of the waves. And He overcame all these hostile powers, not merely for once, but for all. From that time a silent rule of His Spirit began in the world, which will finally put an end to all the terrors of famine, insurrection, storms, and floods; and besides, and above all, to all kinds of spectral terrors, which, by their frightful illusions, increase threefold the real miseries of men.

They thus finished their voyage across, and landed in the district of Gennesaret. And scarcely was His arrival here known, when the men of the place sent messengers into all the country round about, and brought unto Him all that were diseased. Belief in His miraculous power was at that time so firm and fast, that many besought Him to permit them to touch only the hem of His garment; and that alone sufficed to make them perfectly whole.

Our Lord was driven the third time out of Galilee by the plots of the Pharisee party. The Pharisees were bound together by the same interests throughout the whole land.² It was, therefore, quite in their spirit to maintain constant interchange

¹ It is worthy of remark, that the beautiful painting which represents this Bible scene of Christ raising the sinking Peter above the waves was painted by an English artist, H. Richter. This is in keeping with the fact that the British, more than other Christian nations, have learned to walk upon the floods in the spirit of mediate historical miracles.

² See Von Ammon, *die Geschichte des Lebens Jesu* ii. 264.

of communication regarding a personality so suspected and hated by them as Jesus was. We have no doubt that it was in connection with such associations that a deputation, or at least a considerable company, of scribes and Pharisees came from Jerusalem to Galilee, and questioned our Lord respecting an offence which they alleged the disciples had lately committed (probably at their last Passover in Jerusalem ; see above, vol. iii. p. 158). The question put was this : ‘Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread’ (take their meals). He replied, ‘Why do ye also transgress the commandment of God by your (own) tradition ? For God commanded, saying, Honour thy father and thy mother ; and also, He that curseth father or mother, let him die the death (Ex. xx. 12, xxi. 17). But ye say, Whosoever shall say to his father or his mother, It is a gift (bestowed upon the temple), by whatsoever thou mightest be profited by me, then he is no longer to honour his father (and his mother).¹ Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto Me with their mouth and honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men’ (in propounding, with an empty doctorial gravity, empty and arbitrary precepts containing no divine doctrine ; see Isa. xxix. 13). After our Lord had in this way despatched His influential antagonists with a severe castigation, He called the multitude and said unto them, ‘Hear and understand : Not that which goeth into the mouth defileth a man (levitically or ecclesiastically, so that he may not come into the church) ; but that which cometh out of the mouth, this defileth a man.’ This saying was a very decisive word, by which our Lord gave notice that the former laws for food, which were appointed to guard symbolically the soul’s life against defilement, were just about to pass over into new and higher precepts concerning what could defile the soul of man ; that it was true that the mouth should still be the organ of the defilement of the life, yet not as the door of entrance for bodily food, but as the door of exit for the utterances of the spirit. In this case the disciples could not but observe very quickly what impression

¹ See the text in Lachmann, *in loco*.

the words of Jesus made upon His opponents, since it was they who had given occasion for this disquisition. They now came to our Lord with the observation, 'Knowest Thou that the Pharisees were offended after they heard this saying?' But Jesus answered, saying, 'Every plant that My heavenly Father hath not planted shall be rooted up. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.' Peter¹ now wished to receive an explanation from our Lord of the saying, which seemed aimed against the former laws regarding food. Our Lord saw, by the way he made his request, that he looked upon this utterance as a parable—a proof that he had not understood it—and replied, 'Are ye also yet without understanding? Do ye not yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man (make the man unclean or common). For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies (namely, first in the tendencies, plans, and sinful imaginations of the word, which strives to make them fact). These are the things which defile a man; but to eat with unwashed hands defileth not a man.'

On this collision with His antagonists, our Lord had not only laid down the fundamental laws in respect to New Testament purity and church order, which were symbolized by the Old Testament regulations, in opposition to the way and manner in which the Pharisees sought to change these regulations into ever-enduring maxims; but He had at the same time given His enemies to understand that His disciples had not become unclean through what had entered in at their mouth, but that they themselves were unclean by what proceeded out of their mouth, through their murderous designs and blasphemies especially, with which they ever anew beset Him. He had thus designated them as persons who were righteously exposed to the sentence of excommunication. And as they were the leaders of the people, and consequently land and people were unclean through them, it may be surmised that He designed to testify symbolically to this fact by departing thence, and for the first time, so far as we know, leaving the land and betaking Himself to a

¹ Compare Acts x. 14, and the Romish mandates regarding fasts.

heathen district. Perhaps He found it necessary, by this distant journey to a heathen land, to impress strongly upon the disciples, who still had so little comprehension of the contrast between Pharisaism and His religion of the spirit, that the sentence of uncleanness lay upon the holy land and its inhabitants. But this occasion for a symbolic action for the benefit of His disciples could not have then determined Him, unless He had had a real occasion for Himself to repose a while outside of His own country from the irksome and depressing influences of hypocritical traditionalism.

So He went with the disciples in a north-west direction out of His own country, in order to strengthen Himself for further conflict by tarrying for a time in quiet retirement in the borders of Phœnicia (Tyre and Sidon).

Yet He could not even here remain unknown. ‘And, behold,’ says the Evangelist, ‘a woman of Canaan came out of the same coasts, and cried (from a distance) unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.’ We are not informed how she came to know the significance attached to the person of Christ; possibly her daughter, in her demoniac condition, had designated Him as the helper. But He answered her not a word. Not only for her sake, but also for the sake of the disciples, He found Himself bound to meet the cry for help with silence. The woman could not receive the miraculous aid of the kingdom of God until it became manifest that she had a germ of theocratic faith, or faith in accordance with the kingdom of God, and consequently that she did not call upon Him with heathen superstitious ideas, whereby she might have imagined His miraculous power to be a kind of magic. And the disciples could not, without taking offence, look upon such a miracle of their Lord until they came to feel that a pious request of faith was uttered by this heathen woman, to which the Lord needs not refuse His compassion. Thus minded, they really came and interceded with their Master, saying, ‘Send her away (with aid granted), for she crieth after us (piteously).’ But He answered them, ‘I am not sent but to the lost sheep of the house of Israel.’ This apparent refusal may be thus interpreted: So far as the disciples were concerned, everything was now clear to Him in consequence of their intercession. But with respect to the

woman, she had yet to show whether she really could be numbered, in a spiritual sense, with the lost sheep of the house of Israel. She had in the meantime overtaken Him ; a proof that He had not walked fast in order to hasten away from her. She cast herself down before Him, uttering the entreaty, 'Lord, help me.' But He answered, 'It is not meet to take the children's bread and to cast it to dogs.' It should not be overlooked here, that this saying is, in the first place, an Oriental proverb, and to be understood as such. Our Lord told her, that in the affairs of the household of God there is a definite order, as in those of an earthly household. As here the bread should not be taken from the children to give it to dogs ; so there, not from the Jews in order to cast it to the heathen. True, the proverb had in Christ's mouth a deeper sense. He declared the fundamental law, that the bread of God's miraculous aid in His kingdom is only for the childlike apprehension of faith, but not for the heathen, dull, sensuous, and unfree superstitious belief in magic. So she too had first to show this childlike apprehension. And the form of Christ's saying served to help her to this. It was so put that the woman was obliged to find in it either a harsh Jewish word of refusal, or a cheering theocratic word, according to her spiritual frame of mind. She took it in the latter sense, and said, 'Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table.' She acquiesced in the household arrangements of the kingdom of God. But this house, thought she, is a rich and kindly house, in which abundance of fragments fall from the table, and are ungrudgingly given to the dogs. She thus humbled herself on account of her heathen standpoint, and for this very reason could in faith count herself as belonging to the household of God. She so well expressed her faith in the permission of the heathen to share in the blessings of the Jewish theocracy, that our Lord, marvelling, said to her, 'O woman, great is thy faith ; be it unto thee even as thou wilt.' And so it was done unto her : in that very hour her daughter was made whole. Her heart and her intercession were the way for the miraculous aid of Christ, which immediately reached and ransomed her absent daughter.

After this, Jesus again departed and returned to the east side of the Sea of Galilee, and sat down upon a mountain to rest.

But those who needed and sought His aid again found Him here : great multitudes came, bringing with them sufferers of every sort, the lame, blind, dumb, maimed, and many others taken with the most various diseases. The pressure upon Him of such sufferers now began to assume the character of bold importunity. They cast the sufferers down at Jesus' feet without much regard to circumstances; nevertheless He helped them. And so there arose a moving camp of divine miracles, which again overcame the spiritual indifference of the people. They saw the dumb speak, the maimed made whole, the lame walk, and the blind see, and they glorified the God of Israel. In this circle Jesus found occasion to perform the second miracle of feeding. 'I have compassion on the multitude,' said He, 'because they have continued with Me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint by the way.' The disciples objected, 'Whence should we have so much bread in the wilderness to fill so great a multitude?' The remembrance of the former feeding does not work powerfully enough in them to make them, with silent confidence, at once expect a fresh miracle. This time also they saw, as it appears, new and special difficulties which seemed to them to stand in the way of our Lord's intention. Jesus asked them, 'How many loaves have ye?' They answered, 'Seven, and a few little fishes.' He then again arranged the positions of the guests; took the food as He did the former time; and having given thanks, distributed the bread and the fishes. Again they were all filled; and this time also there were fragments left, seven baskets full. The number of guests fed this time amounted to four thousand men, besides women and children. After this, our Lord returned to the west coast, and landed, as it appears, at an unusual landing-place in the district of Magdala.

But notwithstanding that Christ had departed far from the land, as if He meant to leave it for ever, and had then returned through unknown districts to the eastern side, and finally landed at an unusual place on the western shore, yet the aroused spirit of persecution soon discovered Him again, and forthwith went to meet Him again with an attack which it considered as a decisive sign that His pilgrimage in Galilee would soon be at an end. It was a bad sign in the outset, that this time Pharisees and Sadducees had combined to stop His path. The combination

of these two parties, which mutually hated one another, proves that the hatred against Him had come to a climax. The step taken by these plotters was this: they desired Him to show them a sign from heaven. Thus they insisted that He should, by producing an outward cosmic phenomenon, legitimate Himself as the Messiah; and the alternative, that, if He did not, they meant to seize and treat Him as a false messiah, was at the same time plainly indicated. But to their assumed and merely apparent decisiveness, Jesus opposed the most perfect real decisiveness. He replied to them, 'When it is evening, ye say, To-morrow it will be fair weather, for the sky is red. And in the morning ye say, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times!' Thus the latter should, as our Lord hinted, lie much nearer to their thoughts than the former. He proceeds, saying, 'A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonah.' It lay nearer to Him now than the former time to intimate to them by that historical symbol, that His death and resurrection would serve as a sign to them, since they were already preparing to compass His death. He then left them standing, turned round and departed. The return to the other side was so suddenly undertaken, and the disciples were, as it appears, so excited and confused, that they forgot to take bread with them. On the way our Lord spoke to them the surprising word, 'Beware of the leaven of the Pharisees and of the Sadducees.' We see that He had now quite the feeling of an exile. When the children of Israel came out of Egypt, they were forbidden to take any of the leaven of the Egyptians along with them. This ordinance set before them in an emblematic manner, that they ought to cleanse themselves from everything Egyptian. And when our Lord on His decisive retreat warns the disciples against the leaven of the Pharisees and the Sadducees, He doubtless does it with the feeling that He was now making His exodus from a popular system which had lapsed into heathenism. Nay, in reality the exodus of the children of Israel out of Egypt was a type which first received an entire fulfilment in the commencing exodus of Christ out of the old world. He also well knew what need His disciples had of the admonition to purge themselves

from the leaven of the leaders of the people—hypocrisy and worldliness. But the disciples did not all understand either the deep utterance or the lofty tone of their Master. They were occupied with entirely outward concerns. It had gradually occurred to them that, in the haste of the departure, they had not provided themselves with bread. Thus, as soon as Jesus uttered the word *leaven*, they thought that He intended an allusion to this circumstance, however little His saying tallied with this thought. When Jesus perceived this misunderstanding, He corrected their mistake: ‘O ye of little faith, why reason ye among yourselves because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?’ Now at last they understood that He warned them not against the actual leaven of bread, but against the doctrine of the Pharisees and of the Sadducees.

So little did His disciples yet understand His doctrine and His life; and yet the decision of His earthly pilgrimage, and the trial for them connected with it, stood close at hand. Hence it was time for Him to initiate them still deeper into the consciousness of the contrast of His Spirit, and the institution He founds, to the old order of things.

NOTES.

1. The Evangelist goes here far back in respect to time. For the rejection of Christ in Nazareth took place early, after His return from Judea; it preceded His sojourn in Capernaum in the first year of His public ministry. The conflict with Herod Antipas took place on His return from the feast of Purim, in the spring of the second year of His ministry. On the other hand, the last two facts, Christ’s journey into the borders of Tyre and Sidon, and His last retreat from Galilee to Gaulonitis, really did occur after the great conflict with the Galilean Pharisees, and before Christ’s going up to Jerusalem during the feast of Tabernacles, in the autumn of the second year of His ministry.

2. On the name of Herodias’ husband, Philip, comp. article under this name in Winer’s *R. W. B.*

SECTION XIV.

THE FIRST FOUNDING OF THE NEW TESTAMENT CHURCH IN
CONTRAST TO THE OLD TESTAMENT CHURCH IN ITS DE-
GENERATE HISTORICAL FORM.

(Chap. xvi. 13—xvii. 21.)

The revelation of the contrast between the New Testament Church which Christ was come to establish, and the opposite degenerated form of the Old Testament economy, had now come to maturity. He had now to fill His disciples with the consciousness that they belonged to a new community, and that they would have to carry through a difficult but victorious contest with the old.

For this end He brought them to make a definite confession of His name,—a conscious confession in contrast to the vague although favourable opinions which were diffused regarding Him among His contemporaries. When they had retired into Gaulonitis, as far as the coasts of Cæsarea Philippi, He put to them the question, ‘Whom do men say that I, the Son of man, am?’ They answered, ‘Some say that Thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets.’ This statement of the disciples proves two things: first, that the general public opinion in respect to the person of Jesus had been for the moment considerably lowered by the efforts of His opponents, since people now no longer ventured to designate Him decidedly as the Messiah, and that they rather agreed to hold Him for a forerunner of the Messiah; secondly, that their opinions concerning Him were very various, according to their various dispositions of mind. Some shared the superstitious opinion of Herod Antipas, connected with the theory of the metempsychosis, and which was designed perhaps to quiet the prince’s distress of conscience for the murder he had committed on John. Others, who rated Him highest, and admired His holy zeal, were inclined to see in Him the second Elijah, the most definite forerunner of the Messiah. Others, who perhaps felt themselves more attracted by the gentleness and winning sadness in His character and way of working, named Him Jeremiah. Others only made a general acknowledgment of something higher in Him, and were willing

to let Him pass for one of the prophets. The disciples were now to give a distinct confession in opposition to these erroneous and divergent opinions; therefore Christ asked further, 'But whom say ye that I am?' And Simon Peter answered, 'Thou art the Christ, the Son of the living God.' On this definite confession, which he spoke in the name of all the disciples, followed Christ's blessing: 'Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.' The believer is blessed in confessing Christ's name; for it does not proceed from his old nature, it is to be considered as a revelation from the Father. Jesus addressed this blessing to Peter. Peter, with his fellow-disciples, had indeed before this held the Lord to be the Messiah, but he had not heretofore confessed Him as Christ with a distinct confession in opposition to the opinions of the world, of his people, of the hierarchs among his people, and with consciousness of that contrast.

This clearness, power, and joyfulness of his testimony made it appear as a new revelation of the Father in his heart, which Christ Himself, who did not outwardly enjoin upon His followers faith in His Messiahship, but had educated them to a free, divine, living faith, greeted with heavenly joy.

Thus, then, was the first solemn Christian confession given birth to, in contrast to the insufficient and false opinions regarding Christ.

And now, by this first solemn Christian confession, the first foundation was also laid for the Christian Church. Christ declared: 'I say unto thee, That thou art Peter, and upon this rock (*πέτρα*) I will build My Church, and the gates of Hades shall not prevail against it.' Not upon Peter as such, but upon the rock (the *petra*), or upon the petrinity of Peter, upon the testimony of God in him, which appears in his confession, and makes him Peter, will Christ build His Church. The deepest foundation is Christ Himself, His life.¹ But by connection with Him Simon becomes Peter; and this through the spirit of confession from above, through his natural disposition to become a confessor, through the confessor-like boldness of his trusting nature, and through the confession of his mouth. The Church of Christ shall never be wanting in these four petrine charac-

¹ Compare 1 Pet. ii. 4 et seq., where Peter designates Christ as the true foundation-stone, and Christians universally as living stones.

teristics. Upon this rock she shall victoriously resist the clanking gates of the kingdom of the dead, which would in a thousand ways draw her down into its dark bosom (especially by the sufferings of the cross, the martyr's death, and the inquisitor's fire).

The Church is now founded (see above, vol. iii. p. 232). Christ therefore now announces also the fundamental regulation of church order: 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' This power of the keys is undoubtedly the power of apostolical church discipline. The binding and loosing upon earth (see above, iii. 236) denotes quite distinctly the act of excluding from the Christian society, and of receiving into it again. But it must not be forgotten, that these keys are the keys of the kingdom of heaven. The highest thing granted here consists in Peter's having a promise that he would be enabled to execute with purity the sentences of Heaven itself in the affairs of the Christian society. But where this certainty is forfeited, where that is loosed on earth which is bound in heaven, and *vice versa*, then the keys of the kingdom of heaven are also forfeited (see Rev. iii. 7). In any case, indeed, every community is justified in having its own keys; but if the keys of an outward Church of Christ are no longer identical with the heavenly keys, they are in antagonism to that for which they were designed. But the real heavenly keys will continue in the Church until the end of the world.

But Christ, by charging His disciples that they should not yet go forth among the people with the confession that He was Jesus the Christ, showed that this founding of the new Church still needed a new sealing by the Holy Spirit. This also became manifest in the fact, that Peter could soon afterwards express opposition to Christ in a manner very contrary to his confession. This fact forms a melancholy contrast to his previous confession. Now,—after the disciples had made confession to Christ in contrast to the direction taken by the people, when the conflict was declared,—they should be specially prepared for open and steadfast contest with that direction. The question now is, How shall this contest be carried on? Christ showed them how, by beginning from that time to 'show to His disciples' that He must go up to Jerusalem, and suffer many things of the elders, and chief priests,

and scribes, and be killed, and be raised again the third day. This revelation Peter did not like to hear: it contradicted the wishes and hopes of his Messianic views. He there took Him apart, and began even to rebuke Him, saying, 'Be it far from Thee, Lord: this shall not be unto Thee!' But Jesus withdrew immediately, and in turning said, 'Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.' So soon had the holy frame in which he made the confession disappeared under the continued influence of his old state of mind, in which he could set himself as tempter before the Son of God, and in which the Son of God was obliged to order behind Him as a Satan, him whom He had so lately called blessed.

Turning to the disciples, our Lord now uttered the categorical word: 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me! For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what counter-pledge has a man wherewith to redeem his (once pledged) soul?' And then He showed them why it is so dangerous to secure this life at the price of forsaking Him, and how it brings no danger whatever to the true life to face distress and death for His sake: 'For the Son of man shall come in the glory of His Father, with His angels (with all the splendour of manifestation, and all the spirits of God); and then He shall reward every man according to his works.' This great announcement could not fail to encourage them to follow Him cheerfully on the path of the cross. Thus they should hold themselves firmly prepared for whatever might occur.

But that they might not form too alarming notions of the destiny that awaited them, He added, 'Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of man coming in His kingdom.' This hope should be sufficient for them. These words, we doubt not, contained the kindly thought, that in the hour when Himself was led away as a prisoner, He would secure them by His protection; but still more the gracious promise, that they, by following the direction of His Spirit, would be conducted over

the tasting of death into the glorious manifestation of His kingdom.

After our Lord had thus armed Himself for His death, and prepared His followers for the fellowship of His sufferings, it was needful for Him to collect and arm Himself in the presence of the Father, by celebrating in an extraordinary manner the destiny which He was about to accomplish, and also to strengthen His disciples, by letting the most peculiarly chosen among them be witnesses of this celebration. From this need proceeded that mysterious fact which has been called the history of His transfiguration, but which at bottom must be considered as the antecedent celebration of His future eternal glorification. Six days after the initiation of all His disciples into the mystery of His impending death, He took the three most confidential disciples, Peter, James, and John, and brought them with Him up into a high mountain. Here, in the deepest secrecy, He was transfigured before their eyes, and His face did shine as the sun, and His raiment became white as the light. And, behold, there appeared to Him Moses and Elias, talking with Him. The intercourse of Christ with the great heroes of the old theocracy was the occasion and means of the disciples also beholding these appearances from the other world; and Peter was so overjoyed at this intercourse with the heavenly beings, that he exclaimed, 'Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.' He said this just at the moment when the revelation of the other world reached its climax. Behold, a bright cloud overshadowed them, and lo (*ιδού*)! a voice out of the cloud, which said, 'This is My beloved Son, in whom I am well pleased: hear ye Him.' This was, therefore, a special intimation of the Father Himself, who thus a second time glorified the Son by an extraordinary testimony. When the disciples heard it, they fell on their face and were sore afraid. The lofty mutual intercourse between the Father and the Son now raised them, as some time before it had raised John the Baptist, into the same prophetic region in which, in the days of old, Isaiah and other prophets had seen the glory of Jehovah. And as in similar cases the overpowered prophets needed that the Angel of the Covenant who appeared to them should touch them to bring them again to themselves,¹

¹ Isa. vi. 6; Dan. viii. 18; Rev. i. 17.

so did the disciples here. Jesus came and touched them, and said, 'Arise, and be not afraid;' and when they had lifted up their eyes, they saw no man, save Jesus only. So the manifestation had passed away with the command, Hear ye Him! As they came down from the mountain, Jesus charged them that they should say nothing of this vision to any man until His resurrection from the dead should have taken place. Meanwhile the disciples appeared soon to feel the contrast between that nearness to heaven and heavenly comfort of existence, and the dark earthly lot they were now going to meet. They were not pleased that Elijah did not go down with them into the valleys to open the way for the Lord with his former fiery zeal. So they asked Jesus, 'Why then say the scribes that Elias must first come?' He answered them, 'Elias truly shall first come, and restore all things,' and then gave them the explanation, 'Elias is come already, and they knew him not, but have done unto him whatsoever they listed.' They now understood that He spoke to them of John the Baptist, and must have now felt how solemn in this connection the saying was: Likewise shall also the Son of man suffer of them.

On the top of the mount, Christ and His disciples had looked into heaven; at the foot of the mount, they had to encounter the power of hell. There they had had intercourse with blessed spirits; here they had to contend against the spirits of the pit. For when they came back into the valley, where a multitude surrounded those of the disciples who had remained behind, a man came, and, kneeling before Jesus, said, 'Lord, have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him.' Our Lord had here to make the painful experience, that the disciples He had left behind had no longer full possession of the power which He had formerly imparted to them, probably in consequence of the dejection occasioned by His telling them of His impending sufferings. He answered with indignation, 'O faithless and perverse (inwardly distracted by worldliness, and thereby enfeebled) generation, how long shall I be with you? how long shall I suffer you?' True, this was not addressed to the disciples alone, but it was specially applicable to them. Then followed the command, 'Bring him hither to Me.' The child was brought

to Jesus, He rebuked the demon, and he departed out of him ; and the child was cured from that very hour.

The disciples came to Him apart, and besought Him to tell them why they had failed to effect a cure. Jesus answered them directly, 'Because of your unbelief ;' and then added, 'For verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.' Faith is the union of the mind with God in a definite relation ; and in this relation it thus becomes the organ of Divine Omnipotence itself. Hence a man can, in faith, will only what God wills. But he may lose this union with the will of God when he does not keep his faith lively. And how is he to maintain a living faith ? By constant consecration of his whole mind to God, which is effected by prayer and constant renunciation of the world, which gives itself expression in fasting. Our Lord impresses this upon them by the words, 'Howbeit this kind goeth not out but by prayer and fasting.'

The three disciples chosen to accompany our Lord had before this experienced a mortification upon the mount. The divine revelation there had made them wish to withdraw from the world into a pious hermit-life, in the solitude of the mountain, and they were afterwards obliged to acknowledge that that wish was foolish. The remaining disciples again received a mortification in the valley, by their failing to cure the demoniac boy. It almost seems as if we had here a twofold historical symbol. The Church desires first to become a hermit or cloister Church upon the heights of distance from the world, and is not allowed ; she must again out into the world (see above, vol. iv. 117). Then, in the valley, in her closest proximity to the world, she is set to heal the demon-possessed progeny of an elder generation, weak in faith—the poor child of an afflicted father—a sick child who is lunatic (worldly), and whom the demon casts now into the water, and now into the fire (see above, vol. iii. 264) ; and she is unable to effect it, because she herself is divided and distracted in heart, until Christ comes again with His power. But these very mortifications which the disciples experienced had to become the means for the strengthening imparted to them. The three chosen disciples first received comfort in being assured that the Spirit of Christ, and His in-

stitution the Church, and consequently their path, was at one with Moses and Elijah, and so with the Old Testament ; further, that they should be members of a glorified band of spirits, among whom a peaceful dwelling-place should be prepared for them beyond the grave ; and, finally, that, by following Christ, they should enter into fellowship with the elect of the kingdom of God, with the Father in heaven Himself, and that by doing so they would manifest obedience to Him. This imparting of strength to them was profitable to the other disciples also, by raising their tone of mind ; and they were all, by Christ's miracle at the foot of the mountain, filled with fresh confidence that He would overcome all hostile demons upon His path.

When we take a retrospect of the whole section, we see here the first beginnings of all the essential features of the Church of Christ. She begins her existence with the lofty and living confession, that Jesus is the Christ, in contrast to the vague, various, and wavering opinions of the world, and establishes herself, as faithful in confession, upon a rock, confronting the menaces of Hades. Next, she is seen as the called to the fellowship of the sufferings of Christ, which most severely condemns flight from suffering ; and has the promise that she shall be conducted, as in a dream, over the terrors of death into the divine and spiritual brightness of the perfected appearance of Christ and His kingdom. She is strengthened for her path of suffering by connecting herself most intimately, in deepest retirement and blending of life, with the spirits of the Church above,—that she, so to speak, enters with one foot into the world of spirits, to arm herself there for her warfare with the world. And, finally, she shows her heavenly power in that she does not, through fellowship with the spirits of heaven, betake herself to a slothfully contemplative hermit-life here in this world, but that she enters with the blessings of this fellowship into the warfare with the world which is appointed for her, and here overcomes all the demons of hell which meet her in darkened human life, as if she, after Christ's example, were coming constantly from a heavenly height down into the darkest of vales, to illumine them with heaven's own light.

NOTE.

The events here represented fall, according to the distinct

statement of the Evangelist, within a very short space of time, which cannot have been much above a week, and the place in which they occurred is the territory of Cæsarea Philippi. Hence the Mount of Transfiguration cannot have been Tabor in Galilee, but a mountain in Gaulonitis. See above, vol. iii. p. 250.

SECTION XV.

PREPARATION FOR THE LAST DECISIVE ENTRANCE OF CHRIST INTO THE HOLY CITY; OR THE UNFOLDING OF THE FUNDAMENTAL LAWS OF THE NEW CHURCH OR THE KINGDOM OF HEAVEN, IN CONTRAST TO THE SOCIAL PRINCIPLES OF THE CORRUPT HIERARCHIC CHURCH.

(Chap. xvii. 22-xx. 16.)

Jesus had already, on His various retreats from His antagonists, in many ways made evident the contrast of the true divine life in His kingdom of heaven to the corruptions of human life in the old world. When He left Nazareth, He showed that there is a higher home than an earthly one; and this home He found wherever He was understood and received in faith. When He retired to Gaulonitis from Herod the tetrarch, He exhibited in act the true princeliness and kingly power of the Spirit, by feeding the poor people in the wilderness, dismissing His enthusiastic adherents (who would willingly have paid Him homage), and withdrawing deliberately from the most importunate of them. He thus exhibited true friendship for the people in contrast to attempts to excite rebellion and revolt. During His return He gave His disciples a figure of the dominion of His Spirit and of the children of His Spirit over the waves, in contrast to the terrors of the sea and the storm of the old world. And in the same manner He confronted the old terror for spirits and spectres with the peace of God in the midnight storm, the certainty of the nearness of God's messengers for help and rescue, and especially His own nearness for rescue. On His second setting out He impressed upon His followers the true purity of

the mouth in contrast to the Levitical ; the true sphere of the extension of the kingdom of God, which goes out into the heathen world, in contrast to the legal-typical ; the true lost sheep of the house of Israel (to whom belonged the woman of Canaan also) in contrast to external Judaism. As the first time He had fed a multitude in the wilderness in contrast to the bloody revellings of Herod, which destroyed the noblest blessing of his land, so did He this time in contrast to the seeming holy meals of the Pharisees, at which Levitical washing was not wanting, and yet all was defiled by the breath of the corruptions which issued from their hearts. Finally, on His third departure, He set forth the true, great divine sign of the coming kingdom of heaven for mankind, as a sign which should mysteriously arise from the depths of the heart, and the depths of the earth (the grave and the lower world), and the depths of the silent experience of a few receptive witnesses (namely, His resurrection as it should issue from His death), in contrast to external cosmic signs in the sky, which the phantasy of chiliastic, externalized Jews (and Christians) desire to see. He then shows them that, in leaving an unclean theocratic church-system which has sunk into heathenism, a higher care must occupy their thoughts than the fear of being next without bread, namely, carefulness lest some leaven of the old corrupt course of life should be lying concealed in their hearts, and might thus be carried along with them into the new order of things. He had now at last come to the point when He could found the new Church in contrast to the old. He founded it on the firm and living confession of His name, in contrast to the divergent opinions of the old Church concerning the Messiah. He then immediately marked her with the sign of the cross, by calling upon her to be ready for suffering, which forms her first characteristic in contradistinction to the pre-Christian community. Next He exhibits her in her inward heavenliness, spiritual beauty, and superterrestrial sublimity, as, enthroned on the mountain, she lives in intercourse with the spirits of heaven, and is thereby strengthened for her warfare on earth—the very opposite of the old Church in her outward form, as she existed chiefly in unfree limitation to the things of this life, and was in particular oppressed with fear of the kingdom of the dead and its shadows. But He also guarded her as decidedly against being drawn away by a one-sided monkish desire for

intercourse with the spirits of heaven ; He led His disciples down to the contest with the demons of darkness in the vale of human life, and showed them how to overcome these demons and free mankind from them, in the power of abnegation of the world and fellowship with God (fasting and prayer).

The facts which Matthew relates to us from this time until Christ's entrance into Jerusalem, have this peculiarity, that they not only set forth the preparation for that entrance, but that in them the individual characteristics of the new Church, consequently the fundamental laws of the kingdom of heaven, are at the same time unfolded in contrast to the characteristics of the old, perverted, hierarchic Church. When Jesus, some time after the transfiguration (after He had gone to Jerusalem to the feast of Tabernacles), had returned with His disciples for the last time to Galilee, He went constantly about with them through that land, probably to avoid the snares of His enemies. And now once more He announced to them His approaching sufferings. 'The Son of man shall be betrayed into the hands of men ; and they shall kill Him, and the third day He shall be raised again.' He probably told this also to the wider circle of disciples in Galilee. And for the first time they now received an indication that an act of treachery would be practised towards Him—that He would be delivered over to the heathen. And they were exceeding sorry, says Matthew. Great dejection spread among the believers in Galilee. On the other hand, the hierarchic party now came forth more boldly with expressions of displeasure against Jesus. This was shown in a characteristic circumstance. As soon as they had returned to Capernaum, the collectors of the temple-tribute (the two-drachma piece¹) went to Peter, and through him craved (on the street, as it would seem) our Lord Himself for the temple-tribute, either past due or now falling due, with the question, 'Doth not your Master pay tribute?' Peter did not understand the proper significance of this question, and precipitately answered, 'Yes.' This is another of Peter's acts which have become typical of the faults of the Romish Church (the debortation from the cross, the utterance upon the mountain, the drawing of the sword, etc.): he will here surrender the freedom of his Master and his members, pledging

¹ A current expression, like the analogous expression *Peter's pence* in the Romish Church.

it to the temple-dues of the Old Covenant. Christ gently set him right regarding this. For when Peter came to the house, He anticipated Peter's mentioning the tribute by the question, 'What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children (the princes of the house), or of strangers?' Peter replied, 'Of strangers.' Jesus drew the conclusion, 'So then are the children free.' The interpretation was easy. The temple was the typical residence of Jehovah. To support this residence by their tribute, was the duty of the subjects of the heavenly King, consequently of those who stood to Him in the relation of servants; but not the duty of His children, neither of His Son, nor of the partakers of His Spirit. These represented the proper house-membership of this royal palace, the proper life of the temple. It was thus a clamant misapprehension of the divine life in them to wish them to pay tribute to the temple compulsorily, in the spirit of servitude. This sets Peter right. But he had given his promise, and so had afforded the servants of the temple a legal claim. Besides, they assume that their demand was well founded. Our Lord therefore says to Peter, 'Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (a four-drachma piece): that take, and give unto them for Me and thee.' The certain result of this direction is so self-interpreting, that the Evangelist did not think it necessary to say a word about it. It is moreover to be observed, that the first fish is expressly described as that in whose mouth the stater should be found (see above, vol. ii. p. 147), and that Jesus so ordered the matter that payment was made not for Himself alone, but also for Peter with Him. The relation of the new Church to the old ordinance of paying temple-dues was expressed in Christ's words with sufficient distinctness. The children of the New Covenant, who are themselves the living and true inheritance of God, owe, in a legal way, neither tribute nor service to any typical or outward temple-worship. In their inward life they are, as children of God's house, above compulsory duty to the outward temple. But perhaps some historical legal demand is laid upon them, or perhaps there is at least a general notion that they are bound to pay. They will, under these circumstances, satisfy the demand

and avoid offence. But in this case they will pay in such a cheerful, free, lofty, perhaps princely style, that the manner in which the payment is rendered will express the reservation of their liberty.

But soon after this, our Lord had occasion to observe that the assumptions of the hierarchy still manifested their power even in the circle of His disciples. The Evangelist gives marked prominence to the inward connection between the fact which showed this and what had gone before. In that hour, says he, came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? They evidently wished then a decision regarding the hierarchic order of precedence which, in their opinion, should obtain in the new institute. Our Lord corrected this assumption by a symbolic action, which bore the same lofty, serene, appropriate, and striking character as His former action did. He called a little child, and set him in the midst of them, and said, 'Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' This decision contains the first check to the hierarchic spirit. If they were to be even simple members of the kingdom of heaven, to say nothing of being rulers and leaders, they must become as free from hierarchic pretensions as children—they must in the spiritual sense become small and unpretentious like them. Hence the second decision, 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.' If then they are to be held of any account in the kingdom of heaven, they can obtain it only by the deepest self-humiliation, and the measure of their humility shall be the measure of their greatness. Then, thirdly, 'And whoso shall receive one such little child in My name, receiveth Me.' So sacred is the duty incumbent on the citizens and representatives of the kingdom of heaven, to respect even in children, in the little ones and babes generally, the dignity of predestination unto Christ, and the call to free, royal priesthood and manhood in Christ. The greatest promises rest upon the right observation of this. These are the three fundamental articles of the free Church, and at the same time the three characteristics of evangelical Christianity. Next follows a warning against the ways of the hierarchy: 'But whoso shall offend one of these little ones who believe in Me, it were better for him that a mill-stone (the stone of a large mill

driven by an ass) were hanged about his neck, and that he were drowned in the depth of the sea.' The young seed of faith may be destroyed by the old compulsory spirit, and that is one of the worst and most reprehensible crimes. Our Lord foresaw how much this crime would afflict His Church, and said, 'Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh.' Thus the corruptions of hierarchic sway will bring the greatest woe upon the world, and have as consequences the most awful judgments.

Yet the Christian may readily be led astray by his special talents to treat with contempt his subordinates or those committed to his charge, and thereby come more and more under the sway of the spirit of hierarchism, which brings damage to himself and others. Thus, his hand, his foot, or his eye may become an offence to him ; that is, the talent of activity, or talents for governing, the talent of converting zeal, or progress, and the talent of discernment or prudence. Christ therefore gives the following warning : ' Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.' Thus, so soon as the Christian of special gifts seeks, regardless of all else, scope for his talent in the Church, he will exalt himself, love to the Church will suffer, and gradually the Church's unity and freedom in Christ will be lost. Hands too powerful will show themselves in despotic church government and episcopacy ; overpowerful feet in precipitate proselytizing ; overpowerful eyes in Gnostic scholasticism, in theological or ecclesiastical singularities of view ; and all these self-seeking developments of power will always have hierarchic distinctions as their result. But under this influence these very talents will become consuming fire for those who misuse them. Therefore our Lord most urgently presses upon His followers that self-abnegation and self-denial which are effected by humility and love, and which secure the unity and freedom of the Church. For the origin of such perversions is always to be sought for in the despising of little ones. Christ therefore

adds, 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven! For the Son of man is come to save that which was lost.' It is clear that He here again alludes chiefly to the little ones, but not to them as a separate class merely, but at the same time as types of the spiritually little ones—the babes, the catechumens, the penitents, the lost of every kind. It would be a contradiction to the spirit of Christ if Christians would despise the little ones as such, while they are represented in heaven itself by the angels of God, or while their life-images as light-images (as their *genii*) stand before God, yea, while Christ Himself seeks the lost (sinners as the least of all), and consequently esteems them as very precious and dear. Thus the spirit of redemption condemns all proud self-exaltation of the men over the babes in the kingdom of God. In the Church of Christ the little ones are not to be held down in their childish state, but to be educated up to manhood in Christ.

But although the Christian Church is to keep herself entirely free from the hierarchic spirit, yet she is to exhibit herself in definite order, and distinct from the world. But the soul of this order is the leading thought of her origin, namely this, that Christ as the faithful Shepherd forms her out of the lost sheep. 'How think ye?' said He to the disciples: 'if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.' Thus the members of the new Church should never forget that the whole Church is founded on the rescuing love of the Shepherd: they themselves ought always to walk under the influence of this compassion which seeks the lost.

But this spirit of church order will assume two forms: first, in displaying wholesome discipline and severity; and secondly, in the maintenance of unwearied gentleness that cannot be overcome.

Church discipline is provided for in the following regula-

tions: 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican' (with whom thou hast no church-fellowship, but with whom thou art certainly to maintain free and friendly human intercourse).

In these regulations our Lord has established the main outlines of the social order by which the Church is to secure the honour and truth of her peculiar character against being defiled by intermixture with the world in the path it takes.¹ Hence follows also the additional clause: 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' But that this should not make any one imagine that this holy church law can ever become the inalienable prerogative of an alienated community, He adds a word which protects the independency and peace of every believing community, even the smallest: 'Again I say unto you, That if two of you shall agree *on earth* (in social concert) as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' A more distinct recognition of the freedom of every believing church, but also a more pressing recommendation to true union, there cannot be than these words from the lips of our Lord. The Lord adds a general declaration which secures still further the peace of the free believing Church: 'For where two or three are gathered together in My name, there am I in the midst of them.' He does not say three or two—for the morose spirit of separatism is not according to His spirit—but two or three, because He will own perfectly the smallest church, which is so small for His sake, and therefore gladly grows in number under the influence of His Spirit.

But along with this exercise of strict discipline, the Church is to manifest her clemency in constant action. Our Lord gave the disciples the strongest injunctions regarding this in His reply

¹ For proof that we have to do here, not with regulations for the Jewish synagogue, but for the Church of Christ, see above, vol. iii. p. 389.

to Peter's question, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' Peter evidently wished to know how far leniency in receiving a fallen brother again into the Church should be extended. The reply was, 'I say not unto thee, Until seven times; but, Until seventy times seven.' The number seven is the number of activity, which has arrived at solemn spiritual repose: thus the number seventy times seven expresses infinite Sabbath-repose in God, absolute divine calmness of spirit, which alone is capable of always forgiving. And the greatness of this number points beyond the region of measuring, weighing, or counting off clemency, into the realm of love, in which forgiving clemency knows no other bounds than those which are set to it by the truth or receptivity of him who needs it. It will not readily occur in this relation that one could truly ask forgiveness seventy times consecutively and yet always fall back again; but were this possible, clemency should never let itself be outdone by true repentance. Our Lord now shows the disciples in a parable, how culpable it is, if Christians, who owe all to the grace of God, fail in showing leniency in an institution which is founded upon grace—perhaps, indeed, in the stewardship of this very institution. 'Therefore,' says He, 'the kingdom of heaven is likened to a certain king who would take account of his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents.¹ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence;² and he laid hands on him, and took him by the throat, saying, Pay me what thou owest. And his fellow-servant fell down at his feet, and spoke the same words which he himself had just spoken in a

¹ About two million sterling.

² [Taking the denarius at nearly 8d. of our money, this debt would amount to about L.3, 5s. Trench calculates the proportion of the one debt to the other to be as one million two hundred and fifty thousand to one.—ED.]

still humbler posture,¹ Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

If we would apprehend this parable in all its significance and clearness, we must not make it refer merely to the private, mutual relations of Christians, but above all, and in conformity with the context, to the conduct of Christ's servants in the affairs of the Church. Here first appears in its sharply defined form the contradiction, that one who has obtained forgiveness deals so unmercifully; and the difficulty, that a pardoned person can act so, finds here its full solution. This is the essence of hierarchic harshness of every kind in the Church: it establishes the system of pitiless rigour upon the very institute of the most abounding mercy; just after its first experiences of divine clemency and forgiveness, it nourishes nothing but feelings of bitterness and wrath towards those who are overtaken in a fault; it attaches the most ungracious enactments to the highest institutions of grace, communion, and absolution, by turning simple excommunication into positive cursing and fearful persecution; as that servant, just in going out from his lord with remission of his great debt, finds his fellow-servant, and takes him by the throat. This combining of censorious harshness with the preaching and presentation of the grace of God reappears in the manifold forms of fanaticism, and in all parties in the Christian Church. It must not disturb us in taking this view, that the matter between the two servants was only a private debt, while the hierarchical spirit, as a rule, appears to punish transgressions against the Lord of the Church. For this hypothesis is rejected by Christ: those trespasses which the hierarchical spirit condemns, are not, in the form in which it views, judges, and

¹ προσεκύνει αὐτῷ.

condemns them, offences against the Lord, but against itself, often even against its ambition, against its short-sightedness or slothfulness of spirit. But the heavy judgment it incurs, first manifests itself in the torments of its own fanatical unrest, want of clearness, vehement temper, comfortlessness, and increasingly darkened views. It is quite conformable to divine justice, that un pitying harshness in the stewardship of the institution of divine grace and mercy should incur the heaviest judgment.

This parable Christ addressed first of all to Peter.

The Evangelist now quickly conducts us to Perea with the Lord, who takes leave of Galilee. On His journey to this side of the Jewish territory, He went as far as its borders. And here especially great multitudes followed Him, and He healed them (in the persons of their sick in the first instance).

In Perea occasion was soon given to Him for setting forth also the ideal marriage law, in contrast to the corruptions of it in the old economy.

It was the Pharisees who gave Him this occasion, by proposing to Him, with an insidious intention, the controverted question, 'Is it lawful for a man to put away his wife for every cause?'¹ Jesus gave them the following answer: 'Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they (the married couple) are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.' In these words Christ declared the original law of marriage, that according to its historical beginning and its ideal conception, it is indissoluble. The expression of this indissoluble nature of marriage is contained first in this, that only as male and female was man perfect, or an entire man, with a masculine capacity supplemented by a feminine, and *vice versa*; secondly, in that marriage has power and authority to dissolve the strongest household ties, the outward dwelling together of children and parents; thirdly, in this, that in marriage the union into one flesh is really effected. The first element is the ideal;

¹ κατὰ πᾶσαν αἰτίαν. A Jewish law expression, in the sense in which the school of Hillel expounded the marriage law, Deut. xxiv. 1. Comp. vol. iii. p. 441.

here it is not exactly a man and a woman that are joined together, but the masculine and the feminine in their adaptation for each other (*ἄρσεν καὶ θῆλυ*). The second element is the romantic or nuptial, the force of youthful love. The third is the historical, consummated marriage. God's rule and right are manifested in these three elements. The reality, indeed, became in various ways discordant with this law of perfect marriage. This is shown by Moses' legislation, to which the Pharisees now appeal: 'Why did Moses then *command* to give a writing of divorcement, and to put her away?' It is easily seen that these querists favour the laxer view; they therefore represent Moses' regulation in an unfair light. But our Lord corrects this representation: 'Moses, because of the hardness of your hearts, *suffered* you to put away your wives; but from the beginning it was not so.' Then He added: 'And I say, Whosoever shall put away his wife, except it be for fornication (for breach of marriage already committed), and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery.' By this decision Christ by no means sets Himself in contradiction to the law of Moses, but carries it out to its ideal perfection. If Moses had considered that the actual adultery consisted solely in divorcements, he would have flatly *forbidden* them. If, on the other hand, he had seen in them a furtherance of marriage, he would have *recommended* them (as the Pharisees actually asserted). But he did neither of the two. He *permitted* divorce; but he put difficulties in its way in two respects, by demanding, on the one hand, a definite, although unexpressed ground, which could not but weigh heavily upon the conscience of a pious man, and by prescribing, on the other, a bill of divorcement, which in various ways brought the divorce into the hands of the teachers of the people. So his aim was ideal marriage as it was in the beginning; he wished again to open a way for it in contending against the hardheartedness of a sinful race. But Christ brings to perfection the germ implanted by him. It should be carefully noted, that He does not designate the divorces themselves as the actual adultery, but the marriage of the divorced. He who divorces himself declares that he does not acknowledge his marriage as marriage. But the law in the same case pronounces upon him the sentence, that he has broken the

marriage law. Divorces, by themselves alone, may in certain cases work fearfully and powerfully for the sanctifying of marriage (comp. Ezra x.); but it is the light and lawless remarriages of the divorced which increasingly obscure and break the marriage law. So those who cannot realize the true marriage should, according to the law of this institution, continue in celibacy. This completes the law of marriage in its strictness.

But this is also the point where the Gospel, in relation to the curse of the marriage system, finds entrance. The disciples felt the dread strictness in Christ's saying: they joined in saying to Him, 'If the case of the man be so with his wife, it is not good to marry.' Our Lord replied, 'All men cannot receive this saying (enunciation of the marriage law), save they to whom it is given. For there are some eunuchs, who were born so (disposed and designed) from their mother's womb; and there are some eunuchs, who were made eunuchs of men; and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.'

The Apostle Paul has, quite in the spirit of these words of Christ, declared the truth, that the very gospel of historical marriage consists in the higher celibate. 'They that have wives shall be as though they had none' (1 Cor. vii. 29). In the world as it now is, there are three hindrances to the ideal marriage of paradise.¹ The first is, that not all are designed for marriage (of whom, however, many enter perhaps into the marriage relation). The second is, that many are hindered by men, or through the state of the times, from accomplishing marriage conformable to its idea. The third lies in the exigencies of the kingdom of God. The Christian must set out on the holy war; he must wander, and cannot therefore, even at best, live in the full enjoyment of marriage; and the most perfect marriages are often dissolved by the death of one of the parties. This gospel of the higher celibate—of freedom of spirit in marriage for passing from the consciousness of law into the consciousness of the kingdom of heaven—is the consecrating power destined to bring the historical marriage into unison with the ideal.

To this enunciation of the ideal marriage law of the new Church is subjoined an enunciation of the position of children in it. The Evangelist tells us how the discussion between Christ

¹ See above, vol. iii. p. 448.

and the disciples concerning the marriage law was interrupted by little children being brought to our Lord, that He should put His hands on them and pray. Thus the discussion regarding the curse of marriage was, in beautiful and touching contrast, interrupted by the appearing of the visible blessing of marriage. But the disciples could not so easily accommodate themselves to the contrast. They rebuked the persons who brought the children. In this act they represent the old Church, the old world, in their despising of little ones. The crowing or prattling of the children, and the bustle and ado of the mothers with them, seem to them to interrupt very untimeously a most important discussion of a most important subject. With the gravity of young inexperienced Rabbis, they could not but feel and reprimand this interruption of a difficult examination of their high school. It might even seem to them, in their lofty sense of their present investigations, as if children were made for the sake of casuistry concerning the marriage law, and not the marriage law specially for the sake of children. Thus the order is inverted in thousands of cases in the old world; for example, in tacitly assuming that man was made for the Sabbath, and not the Sabbath for man—life for books, and not the reverse—the sick man in the clinical hospital for science (as a subject or case), and not medical science for the sick. And all these inversions of the true relation assume an air of the utmost gravity. But the old world, nay, even the old Church in its worldliness, treats children with special harshness. They are everywhere in the way of grave concerns, and are often shoved aside as troublesome beings. The heathen often exposes them to death; the Jew himself can, under error, offer them to Moloch; the Christian can, in his darkness, leave them to perish in manufactories; the lady of quality leaves them to the nurse; the school-master punishes them when they provoke his ill humour with their cheerful humour; and even the Church does not always find it of sufficient importance to devote due care to them, because she really is often contending in trouble of mind with the heavy sufferings of mankind. It was this last that the disciples represented in the first instance. Our Lord, however, corrected them: ‘Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven,’—of children, and of childlike and child-loving men. How clearly does Christ express the truth, that His kingdom looks principally to children, and

sees in them the hope of His kingdom ;—how distinctly does He utter the expectation, that the kingdom of heaven should be born into the world in generations always more and more possessing light, and that therefore children would be one of the main objects for the activity of the grown-up persons in His kingdom ! Children should be brought Him that He may embrace and bless them. After He had spoken these words, He laid His hands on them, and departed thence. So the blessing of the children was the departing blessing with which He left Perea.

But a fresh discussion by Christ had at the same time to show in what spirit men should administer temporal goods in the kingdom of heaven. And, behold, says Matthew, one came and said unto Him, ‘Good Master, what good thing shall I do, that I may have eternal life?’ Jesus saw at once that this man, in relation both to *the virtues and the goods of life*, had too much lost sight of God, the highest good, and also, that he called Him good Master, not in the spirit of true acknowledgment, but in a worldly, superficial estimation. He therefore replied to him, ‘Why callest thou Me good? there is none good but One, that is, God : but if thou wilt enter into life, keep the commandments.’ The man asked, with conscious pride, ‘Which?’ Jesus said, ‘Thou shalt do no murder ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Honour thy father and thy mother ; and, Thou shalt love thy neighbour as thyself.’ The young man saith unto Him, ‘All these things have I kept from my youth up : what lack I yet?’ Then Jesus gave him the remarkable instruction, ‘If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come and follow Me.’ This instruction may be considered under various points of view. First, in relation to the young man’s assertion that he had kept all the commandments of God, Jesus showed him that he could not stand before the first, taken in its spiritual sense ; that in Mammon he had another god side by side with the One God. Secondly, in relation to the source whence this idolatry proceeded : his life generally consisted in the deification of the derived good, the good current in the world ; his heart was not devoted to the Good of all good, as Christ’s first reply had already told him, with which, consequently, this instruction was in exact agreement. But thirdly, this declaration of Christ’s has also a significance

as the fundamental law of the kingdom of heaven. Here all should hold all their means for the good of the poor; and so the individual who *wishes to show in a legal manner this cheerful surrender of his property*, which is the living law of the kingdom of heaven, can do so only by following Christ's instruction, selling all that he has, and giving to the poor. To him, and only to such as he,¹ our Lord justly presents the perfection of the kingdom of heaven in a legal form, because they must be taught that this law, less than any other, can be fulfilled in an outward manner. And very specially this rich young man was not in a condition for doing it. When he heard that saying, he went away sorrowful; for he had great possessions. Then said Jesus unto His disciples, 'Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' These words do not contain a final sentence on this rich young man; for our Lord's intention was to bring him to repentance, not by enforcing the demand for a righteousness of works, but by humbling him for his dependence upon the earthly. No doubt his going away was a sign of the great danger with which he was encompassed. Christ's saying expresses one thought with two references: It is, as a general rule, hard for the rich man to enter into the kingdom of heaven, because it is hard for him to become poor. Yea, it is impossible for him in so far as he is rich, and seeks to continue so in his sense of riches, unless a miracle of grace makes him poor in spirit. The disciples, who had not yet entirely purified themselves from the old way of estimating earthly things, were exceedingly amazed at this communication, and said, 'Who then can be saved?' They felt that our Lord's saying virtually condemned the poor as well as the rich, because they all, more or less, in their way strive after riches. Jesus looked upon them compassionately, and said unto them—the significant word which also announced their approaching wonderful deliverance from attachment to the world through the trials of the cross—'With men this is impossible, but with God all things are possible.'

Thus men, by the wondrous guidance of God, and especially by being led through the sufferings of the cross, are to become

¹ Who, like the communists, seek to compel by outward laws the realization of the ideal of a perfect world.

such that they possess as if they possessed not ; that as heirs of God, the highest Good, they spontaneously, from the heart and as faithful stewards, lay down all their possessions upon the altar of brotherly love and love to all men.

Peter indeed thought that surely the disciples had already in a certain measure attained to this state of perfection, and remarked to our Lord, ‘ Behold, we have forsaken all, and followed Thee ; what shall we have therefore ? ’ Jesus recognised the faithful spirit of self-sacrifice in these words, and said, ‘ Verily I say unto you, That ye who have (formerly) followed Me, in the regeneration (of things, in the manifestation of the new world), when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.’ So lofty and free is the promise of the recompensing love of God, which also authorizes the hope of its free reward. He who offers up in the Spirit of God the goods and possessions of this present life, and devotes himself to the following of Christ for His sake, has, with eternal life, to expect also a hundred-fold compensation in the higher goods of life, possessions and enjoyments in the richest multiplicity. And especially the disciples, as princes in self-denial, under Christ’s leading, shall appear in His kingdom as princes in the power of the new life.

But in order to deter men of a mercenary spirit from appropriating this solemn promise, Christ adds, ‘ But many that are first shall be last, and the last shall be first.’ For explaining this proposition, He then uttered the parable of the labourers in the vineyard : ‘ The kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard ; and when he had agreed with the labourers for a penny (denarius) a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And he said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto

them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last (among the last) even as unto thee (the spokesman, perhaps of the first). Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

This is the law of reward in the kingdom of God, in contrast to the spirit of service for wages—of the common hiring for day-wages which prevails in the old world, but acts in its most fearful form in the corrupt hierarchic Church. Our Lord rebukes this mercenary spirit by at first entering apparently into its suppositions, in order afterward powerfully to show their nullity. First of all, He represents the kingdom of heaven in the form of a great hiring establishment. But we soon observe that the rich lord who sends into his vineyard the labourers he had agreed with, deals ironically with the spirit of hired service in the sprightly humour of a kingly generosity. The first labourers with whom he agreed, he took into his service for the whole day. He agreed with the following for shorter and shorter portions of the day; and the last scarcely wrought any at all, if we subtract the time passed in going to the vineyard from the hour between eleven and twelve. And as to the wages, he made a definite bargain with the first labourers for a penny; but with the others he made no further definite agreement, but sent them to work, trusting entirely to him for pay. When pay-time came, he gave them all the same wages, and the last even received their wages first. This is evidently a procedure

which cannot fail to make the mercenary spirit manifest itself strongly, that it may be rebuked for its injustice, unamiableness, and meanness.

On the principle of work-service, the day's wage is fixed according to the time, the variety, the heaviness, and the heat of the labour. Here all labourers, the last as the first, receive the same reward. In the one service the mercenary spirit forms the foregone conclusion, that he who has outwardly done most work should also receive his hire first. In the other the order may be reversed ; the lord can give the hire first to the last, and last to the first.

It lies, however, in the very essence of mercenariness, that it must always become untrue to its own suppositions, and contradict its own claim of right ; while the Lord treats and settles with it just according to that claim. Those labourers who had agreed for a penny a day, could lay claim only to this penny. But they did not abide by the contract ; they expected that the householder would either give less to the labourers who had wrought less than they, or that he would give them far more than he had bargained to give them. But when the householder gave them the stipulated hire, he treated them according to their legal claim ; and when he gave equal wages to the labourers who had wrought a shorter time, he showed at the same time his free love, which confers more than law demands.

But this is just the leading thought of the parable : it is not the spirit of calculating work-service which rules in the kingdom of heaven, but kingly love in the glorious form of grace. This love is heavenly, rich, and free ; it can reward even the shortest service with endless blessing. What love rewards in labour, is only love ; therefore the work of a single hour may outbalance the work of twelve hours. Nay, the work of him who has laboured only one hour, without stipulating for wages, who has in love at once yielded himself to love, who has at the eleventh hour at once overcome his long-continued idle habits and gone into the vineyard, may be greater in God's sight than the whole day's work of a man who, with better early habits, had entered into the Lord's service only for stipulated wages. And so, in fine, the real reward which love gives the labourer is love, and not the penny by itself which the steward hands to him, and which is the reward corresponding to the actual service in

the domain of law ; for example, the recognition of the Church and deliverance from evil. It may, therefore, happen that one labourer soon receives the full reward of grace in the enjoyment of the love of God, whilst another waits for his wages from early morning to late evening, and then through poverty of love converts enjoyment of them into discontent, because he cannot accommodate himself to the kingdom of free love. Thus love rises above all time, all mercenary ideas, and all the calculations of envious jealousy.

And so it rules in its highest glory in the kingdom of heaven, as grace in contrast to work-holiness, and holiness of the letter in the hierarchic Church. In this, at the end of the year, the conversions are estimated, the prayers counted, the good works appraised, the miracles examined, the canonizations completed, in the form of a law process. In the kingdom of heaven, on the contrary, grace rules, which can give its first reward to a heart which has yielded only at the eleventh hour. It rules here with a majesty of munificence which always furnishes offence to the spirit of work-holiness.

We need not wonder if the spirit of hierarchical work-service finally calls into life a spirit of worldly work-service, which seeks to determine the relations of wages and work in the world in just as outward a manner as the hierarchical spirit seeks to do the same in the kingdom of heaven. But Christ's parable meets this spirit also with a rebuke. For we cannot suppose that He speaks exclusively of spiritual recompenses, although of them in the first instance. The relations in the kingdom of heaven are all concrete, spiritual, corporeal ; and so are its rewards. Thus we learn here, that God is and continues to be the Lord of all estates ; and that, when the even of the world is come, every one of God's labourers shall, under the rule of the kingdom of heaven on earth, receive his full wages. But if that gloomy spirit of absolute mercenariness or worldly work-holiness, the unblessed child of the hierarchic work-holiness, which casts the keen and evil glance of envy on the way in which God distributes His gifts, gives itself out for the heavenly genius of light upon earth by seeking to unhumanize human labour, that is, to materialize and brutalize it, by estimating it entirely according to the hours, the burdens, and the outward heat ; then the spirit of light in this parable comes forth to rebuke and set it at nought, and

declares to it that the Lord of the vineyard Himself shall at the world's even determine the wages, and that, not in the sense of absolute mercenariness or working for day-wages, but in the sense of absolute love. That gloomy genius seeks more and more to deny and reject the spirit of love and freedom, nay, even the human spirit itself in human labour : the Lord of the kingdom of heaven will, on the contrary, make it more and more prevail. That spirit seeks to change every honorarium into day-wages, by seeking to separate from human toil, admiration, joy, and love, and to make it as materialized as possible : the Lord of the labourers, on the contrary, desires more and more to change every kind of day-wages into a seemly and liberal honorarium, which is accompanied by the blessings of freedom, honour, and love. With Him the humble, the believing, the loving, find a reward surpassing their utmost expectation ; while the calculating, the heartless, the envious, always destroy their enjoyment of their reward, were it even the richest.

Our Lord concluded His parable with the saying : ‘ So the last shall be first, and the first last ; for many be called, but few chosen.’

NOTE.

The beginning of this section (the history of the stater, with the discussion concerning the hierarchy) falls in the time of our Lord's last return to Galilee from the feast of Tabernacles in Jerusalem (in the October of the second year of His ministry). His regulations concerning the proper treatment of the little ones and church order belong to the time of His departure from Galilee. Then His first activity in Perea is mentioned, and comprehended along with His second sojourn in Perea ; to which time the discussion regarding divorce, the narrative of the children that were brought to Him, and of the rich young man, are to be referred. This second sojourn in Perea followed after the feast of the Dedication of the Temple (in the December of the same year), and extended until Christ's setting out for Judea (for raising Lazarus in the first instance) in the spring of the last year of His ministry.

SECTION XVI.

THE ENTRANCE OF THE MESSIANIC KING INTO HIS CITY AND HIS ROYAL RESIDENCE, THE TEMPLE; AND THE UNFOLDING OF THE GRAND OUTLINES OF HIS ROYAL COURT ON EARTH, IN CONTRAST TO THE PRINCELY SYSTEM OF THE OLD WORLD.

(Chap. xx. 17-xxi. 16.)

Our Lord's disciples had, in earlier days, always thought that His last decisive entrance into Jerusalem would be a stately, royal procession, transcending all that had ever taken place, the highest realization of all Messianic ideals in the theocratic-worldly sense, and that then the kingdom of the glory of the Messiah would be at once unfolded. Even yet, when the decisive journey of Jesus to Jerusalem was about to begin, they were not cured of this expectation, although Christ had at various times announced to them His sufferings. Hence, at the beginning of this journey, He took the twelve disciples apart in the way, and gave them now the definite announcement, 'Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.' That was the programme of His royal procession according to His own view in contrast to their ideal. He should experience twofold treachery: first, He should be betrayed by one of the disciples to the council, and then by the council, as representing the Jewish people, to the heathen. And so He should also receive a twofold sentence: on the part of the chief priests and scribes, condemnation to death; and on the part of the heathen, to be set at nought by mockery, scourging, and crucifixion. This contrast between the real royal procession of Christ and the worldly expectations of the disciples respecting it, was now unfolded in various transactions, in which the great distinction between Christ's royal regime in this world and the usual system of royalty of the old world is presented to us in the most telling contrast.

First, as to Christ's princely throne, and the highest places of honour around it.—When He had repeated that awful announcement more definitely than ever in the circle of the disciples, there were found bold spirits who intimated that they would consider it a high privilege to link most intimately their destiny with His in meeting these dangers. Then came to Him Salome, the wife of Zebedee, with her two sons, worshipping Him, and desiring a favour of Him. This was acknowledging Jesus as the Great King who was just about to take possession of His throne. The aspiring boldness of Zebedee's sons already offered Him the token of homage by this falling down before Him, and requesting a favour. 'What wilt thou (then)?' asked Jesus of the suppliant mother. She saith unto Him, 'Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.' Jesus perceived the bold and noble sentiments of the mother and her sons; but He saw also that they had no idea of what they were asking, namely, in the first instance, the positions of the two thieves who should be crucified along with Him (see above, vol. iv. p. 7). 'Ye know not what ye ask,' was His reply, addressing the sons themselves as the real petitioners. 'Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?' They doubtless understood that He thereby announced the heaviest suffering; nevertheless they answered, 'We are able!' He perceived their willingness to suffer, and declared that in due time they really should suffer with Him, saying, 'Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but,' added He, 'to sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of My Father.' As their proposal bore a double meaning, without their knowing it, since they did not yet distinguish between the time of the suffering and of the glory of Christ, so His answer also had to be dark. It bears reference, at the same time, both to His crucifixion and to His exaltation—to His throne on Calvary, and to His throne in the kingdom of glory. In relation to both, He could designate the Father as the real disposer of the places in question, since from Him are the historic destinies as well as the original destinations with respect to the heavenly glory. Thus, then, did Jesus express Himself regarding the places on

His right and on His left, in contrast to the princes of this world. He bestowed a great favour upon the petitioners by refusing their petition, wherein they unwittingly asked for great suffering. Thus He is more gracious in refusal than an earthly prince is even in bestowal. And while they send forward all the people fit for war, when matters come to a contest of life and death, Christ will not take even His most faithful ones prematurely with Him into the death-struggle. And it is highly worthy of observation, that He will not act of Himself in disposing of the first places in His kingdom, but waits for the decision of the Father on this point; that He knows Himself to be conditioned in all respects by the Father's overruling power, while worldly princes often lay claim to the most absolute power in all affairs of state. That He thought of such a contrast, is plain from what follows. When the other ten disciples heard of the request of James and John, they were moved with indignation against the two brethren. But Jesus called them unto Him, and made to them the following disclosure: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief (a prince) among you, let him be your servant: even as the Son of man came not to be ministered unto (to reduce men to servitude), but to minister, and to give His life a ransom (a price of redemption from slavery) for many.' This is the constitutional principle in the kingdom of Christ in contrast to the State-arrangements of worldly empires; and it also indicates the deep-lying contrast between Church and State (see above, vol. iv. p. 11), which can be removed only in the perfection of the kingdom of heaven.

The court of the Messianic King exhibits itself in the following facts. When the great procession began openly and solemnly to set out from Jericho (where Christ had joined the Galilean and Perean pilgrims who were attached to Him), with a great multitude of adherents accompanying Him, He was suddenly stopped by two beggars. Behold, two blind men sitting by the way, when they heard that Jesus passed by, cried out, saying, 'Have mercy on us, O Lord, thou Son of David!' The multitude rebuked them because they should hold their peace;

but they cried the louder, uttering the same words. The people who surrounded the Lord were certainly not offended because the blind men addressed Jesus as the Lord, the Son of David, and so acknowledged Him as the Messiah. But it seemed to them offensive that the royal procession of the Messiah should still stop for the sake of two beggars. They would not have the Lord annoyed on this His day of honour with such paltry petitions, and so, courtier-like, they repelled the petitioners with lordly pride. These were indications of the princely court which was sought to be formed around the Messiah: the courtier-spirit soon made itself observable. But the blind men did not recognise these courtly barriers with Jesus, and still less did He so Himself. He stood still, called them to Him, and asked, 'What will ye that I shall do unto you?' It is an expression of the most humble readiness to serve, as if He had considered the beggars entitled to command Him. They said to Him, 'Lord, that our eyes may be opened.' Jesus had compassion upon them, and touched their eyes; and immediately their eyes received sight. And at the same time they also resolved thankfully to follow Him. It was of such people that Christ formed His court.

But how matters stood with respect to His train of attendants, His royal attire, and princely stud, was now to be made manifest, when the procession, in lengthened train, and with the loftiest enthusiasm, moved onward from Bethany. They were come to the village of Bethphage, and so were drawing near to the city of Jerusalem. Jesus now set about providing for a suitable entry into the capital. He sent forward two of His disciples, with the instruction: 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto Me: and if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.' The Evangelist adds the observation: All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass (Zech. ix. 9; and see above, vol. iv. p. 41). But here, as everywhere else, the life of Christ was not for the sake of the prophecy, but the prophecy for the sake of that life. Thus it was a true need of Christ to make

His entry in this manner. But, beyond a doubt, He had also a perfect consciousness that by satisfying that need an ancient prophecy was at the same time fulfilled. That prophetic saying had apprehended and described all His feelings; He desired to enter into Salem in the form of a lowly prince of peace. They brought the ass and the colt, and put on them their clothes; and they set Him thereon (see above, vol. iv. p. 45). In this mysterious way was a princely stall opened to our Lord, when He had need of it, on the path of His pilgrimage,—a sign that on His spiritual progress through the world, the aids, the treasures, and the powers of earth always stand at His command, as necessity requires. All things belong to His royal Spirit, and all become serviceable at the right day and hour; therefore He needs no royal stables, store-houses, and treasure-houses, as do the princes of this world.

And now the simple pomp of His royal procession was unfolded to view. A very great multitude surrounded Him with marks of homage. Many spread their garments in the way; others cut down branches from the trees, and strewed them in the way: so both these bands provided for the ornamentation of His path. Others again formed the nearer escort of the King. A part of them went before Him, and others followed behind; but all sang the Messianic hymn (after Ps. cxviii. 25 et seq.): ‘Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest.’ When the procession entered Jerusalem, the whole city was moved, and every one asked, Who is this? But the answer of the festal multitude was not, ‘Christ, the King of Israel,’ but ‘Jesus, the prophet of Nazareth of Galilee.’

This royal procession of the Messiah begins with a fine enthusiasm, which forms the pure contrast to the costly and often factitious pomp of princely pageantries; and so it is the fair foretoken of a time when men shall, in the light of love, celebrate the highest festivals with the simplest means—with green branches and psalms. Just at its close, however, it betrays an abatement, because Christ leads His people, not on the war-horse to the fight, but on the beast of peace to victory through endurance, and because His attendants are not yet practised in this kind of warfare.

It was, however, quite in the spirit of His theocratic royal

procession that Christ went immediately to the temple. The house of His Father was now in a special sense His house. He took up His residence in it (for one day or for three; see above, vol. iv. p. 50). His action in the temple was twofold. First, He *purified* it by casting out all the sellers and buyers, and overturning the tables of the money-changers and the seats of them that sold doves, saying, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves' (Isa. lvi. 7; Jer. vii. 11). Secondly, He consecrated it for its original destination by filling it with divine life. He healed the blind and the lame who came to Him in it. Thus He changed the temple from a den of thieves (a place of self-interest and fraud) into a house of mercy. The sanctification of anything has two sides;—a negative, which removes its former desecration, which gave it a wrong destination, and thereby defiled it; and a positive, which completes its consecration by restoring it to its eternal destination. Thus Christ sanctified the temple, in a positive and a negative way, to be the real house of His Father. And He sanctified it, not only by divine deeds, but also by His words. The children in the temple were shouting with joy to Him, and saluting Him with the Messianic salutation, Hosanna to the Son of David. That was altogether too much for the chief priests and scribes, who were already vexed at His miracles in the temple. They gave Him to understand that they did not concede the dignity of Messiah to Him; that they would even impute it to Him as a crime if He allowed Himself to be greeted with the Hosanna-cry. With the tone of excitement they said to Him, 'Hearest thou what these say?' His reply was a firm and truly great Yea,—the preface to His later testimony before Caiaphas; then He added, 'Have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?' (Ps. viii. 2). They well knew that the continuation was, Because of Thine enemies, that Thou mightest still the enemy and the avenger. And they really seem now to have kept silence, struck by that saying. Thus, as Jesus had first reinstated the blind and the lame, and with them the heathen, whom they then represented (see above, iv. 52), into their theocratic right to the temple, and God's salvation in it, from which they had been ejected by shopkeepers, usurers, and beasts for sacrifice; so He put the praises of the babes and sucklings, in respect to their

freedom and rightfulness, under the protection of the word of God, in contrast to the spiritual compulsion and threatenings of the chief priests and scribes. Thus He consecrated His Father's house, the symbolical house of God and ideal palace; and in this shape it appears as a brilliant contrast to the palaces of princes as they ordinarily exist in the old world. The historic claim to an abode in the temple, which the homage of the people had been willing to concede to Him, was, through this intermeddling which Jesus experienced from its officials, more than doubtful. This fact is symbolically expressed by His leaving on the spot the false watchmen of Zion when they called Him to account, and departing out of the temple and the city to pass the night in Bethany.

NOTE.

The Evangelist passes over the raising of Lazarus in Bethany and Christ's sojourn in Ephraim, and consequently makes His last departure from Perea immediately precede His setting out from Ephraim to Jericho, where He went in order to go up to Jerusalem to the Passover in company with the great bands of pilgrims from Galilee and Perea. In describing this journey the circumstance is passed over, that it occupied a space of three days, since Jesus came the first day to Bethany and passed the night there, then rested there during the Sabbath, and finally came on Sunday in more festal procession from Bethany to Jerusalem. In the same way the Evangelist presents in uninterrupted succession the incidents of that entry and the occurrences of the next day when Jesus resided in the temple, without mentioning the intervening return of Jesus to Bethany on the evening of the festal Sunday.

SECTION XVII.

THE GREAT CONTEST OF THE MESSIAH WITH THE FALSE DIGNITARIES OF HIS KINGDOM IN THE PRECINCTS OF THE TEMPLE : HIS SPIRITUAL VICTORY AND HIS OUTWARD RETREAT.

(Chap. xxi. 17–xxiv. 2.)

Our Lord's antagonists felt it as an insufferable triumph over their hostile attacks, that He now openly taught and wrought in the temple ; and that, on their first taking exception to His procedure, He had left them after having so sensibly reprimanded and corrected them. They therefore plotted His ruin in this very position. The day after the purification of the temple was appointed for the execution of their plot.

On this day, then, the judgment on the people of Israel was to be decided in the obdurate rejection of their Messiah by their representatives. Jesus from the beginning went in and out of the temple with an anticipatory feeling of this judgment. Under this feeling took place the cursing of the barren fig-tree (on the morning of the day previous). As He was on His way to the city early in the morning (after His first return to Bethany), He hungered. So little attention was paid by the people to providing viands for this King in the days of His glorification, and so intent was He upon the duties of His office at break of day, that He could forget the morning meal. When He saw a fig-tree in the way, He went to it ; but He found nothing on it except leaves. He then uttered the sentence, 'Let no fruit grow on thee henceforward for ever.' And presently the fig-tree withered away. The disciples observed this change upon the fig-tree as soon as they saw it again, namely, on the morning of the decisive day which had now begun.¹ They expressed to the Lord their astonishment that the fig-tree had so soon withered away. Jesus answered them, and said, 'Verily I say unto you,

¹ The representation is inexact. Yet the spiritual view of the event as related by Matthew makes us assume an interval between the cursing, after which Jesus doubtless went on His way with the disciples, and the discovery of its withering away.

If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.'

Thus our Lord made the curse, with which the tree was already smitten, become a symbolic sign to the disciples that now the judgment of His people (the tree rich in leaves, but bearing no fruit) should be made manifest by their rejection of Him. But at the same time He intimated to them that this judgment would serve for the furtherance of His cause and of their future calling.¹ They should hereafter, through faith, remove the mountain of hindrances which the Jewish hierarchy formed on their apostolic path.

As soon as they again entered the temple, our Lord's anticipations were confirmed. His enemies immediately began to assail Him with violence. They first attempted to drive Him from His position with the weapons of authority and power.

For, when our Lord began His teaching again, He was interrupted by the chief priests and the elders of the people (a deputation from the Sanhedrim, no doubt). They put to Him the question, 'By what authority doest thou these things? and who gave thee this authority?' They asked for His theocratic authorization. Jesus replied to them, 'I also will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven (as a divine mission), or of men (as unadvised fanaticism)?' This counter-question of Christ was a pertinent and conclusive reply, because John the Baptist had distinctly pointed out Christ as the Messiah to the Sanhedrim, and because they had previously, in presence of the people, put on the appearance as if they acknowledged the divine mission of John. They felt the difficulty in which this question of Jesus involved them. They reasoned with themselves thus: If we shall say, From heaven, he will say unto us, Why did ye not then believe him (especially in regard to his introduction of the Messiah)? But if we shall say, Of men, we fear the people; for all hold John as a prophet. Thus they were in a dilemma, which forced from them the despairing utterance, 'We cannot tell.'

¹ See above, vol. iv. p. 64.

From the circumstance that they resolved upon a false avowal of ignorance in reference to the great theocratic question of the day—that they could make this avowal to the hated Prophet of Nazareth in the precincts of the temple, before the ears of the people,—from this, we say, it may be inferred how conscious they were of the conclusions which Jesus could draw from the acknowledging of the Baptist, and how much they feared them. But now, since they put the authority of John in question, and gave up their own, neither could Jesus any more acknowledge them as a theocratic authority to which He was bound to answer the questions they put to Him; and He plainly told them so: ‘Neither tell I you by what authority I do these things.’

And now He began more and more powerfully to assail themselves in their obduracy against the truth. He did this in three parables, which are definitely progressive. The first told them that they had fallen below the publicans and harlots among their people. The second announced to them that they would proceed to the utmost, and kill the heir of their Lord’s vineyard; and that thereby they would incur the heaviest judgment, while the kingdom of God should pass to the Gentiles. The third set forth still more strongly this judgment of rejection, and the approaching calling of the Gentiles into the kingdom of God; and also gave them to understand, that in this no partiality for the heathen obtained, but that the Spirit of holiness would exercise judicial rule also over that new Church.

The first parable bore reference to the great question before them, the acknowledging of John. ‘But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. And he answered and said, I will not; but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.’ Christ then made themselves pronounce sentence by asking them, ‘Whether of them twain did the will of his father?’ They say unto Him, ‘The first.’ Then He followed with the application: ‘Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness (as a legitimate messenger of God), and ye believed him not; but the publicans and the harlots believed him: and ye,

when ye had seen it, repented not afterward, that ye might believe him.'

First, they have heard that they are worse than the publicans and harlots; He will now show them that they are worse than the heathen. Hear another parable: 'There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.'

After He had thus shown them their image in the parable, He made themselves again pronounce sentence. 'When the lord therefore of the vineyard cometh, what,' asked He them, 'will he do unto those husbandmen?' They really (with the utmost audacity) gave Him the right answer by declaring, 'He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons.'

Their hypocritically assumed ingenuousness was, no doubt, intended to say to the Lord, that naturally the parable could not refer to them. But that such could really be said of them, He shows them now by the words, 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous (something unheard-of) in our eyes? (Ps. cxviii. 22, 23). Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' He then gave them the warning intimation, that that despised stone which had in the Psalmist's eyes become the head of the corner, was the same mysterious stone of which Isaiah had prophesied, that whosoever should fall on it would be broken to pieces (Isa. viii. 14, 15), and which Daniel too had

seen in spirit as a stone which would grind to powder all on which it fell (Dan. ii. 34, 45).

Our Lord's antagonists saw clearly that these parables referred to them. Hence they would gladly have seized Him to institute a process against Him. They were now so embittered, that they anew thought of doing so. But they were restrained by fear of the people, who honoured the Lord as a prophet, and protectingly surrounded Him. Hence they were obliged to let Him add a third parable, the strongest of all.

‘The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were (already) bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness.’

Our Lord explains this allusion to the place of torment by the added clause, by which He often designated that place, ‘There shall be weeping and gnashing of teeth.’ He then summed up His sentence on the whole conduct of mankind, especially of His people, in respect to the invitation into the kingdom of heaven in the words, ‘For many are called, but few are chosen.’

In the last parable Christ had very sharply characterized the

conduct of the Jews towards the invitation of their God to the marriage of His Son: the indifference of the greater number, the fanatical embitterment of the rulers of the people against the hero of the feast, and against the servants who should bid them to His feast.¹ This expressed, beyond a doubt, not only the approaching crucifixion of Christ, but also, and further, the persecution of His disciples. With equal distinctness had He announced to His antagonists the judgment in which they, the murderers, would perish (by the Roman armies as hosts who were in His service), and their holy city be burnt up. And He had also told them with strong expressions that God would call the most despised men on the highways of the world, the heathen consequently from all the world, to His marriage feast in their stead. Their pride revolted against such an announcement. He ventured to announce to them in very transparent parables, the heaviest judgments, in the hearing of the people, and in the middle of the temple. And yet they durst not lay hands on Him. He had frustrated their efforts of authority and power. Hence in their perplexity they now resolved to overcome Him by efforts of cunning. They therefore assumed the aspect of acknowledging Him as the theocratic Anointed of God who ruled upon Zion, and proposed to Him, as the arbitrator in Israel, a series of captious questions, in order to draw from Him some expression or other of which they might make a crime, either in the eyes of the Roman government or of the Jewish people.

The party of the Pharisees undertook to make the first attempt. In doing so, they united themselves with the party of the Herodians, with whom they sympathized in their dislike to the Roman dominion. Both parties were represented in the deputation which they sent to our Lord. The preface to what they meant to propose was as follows, 'Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.' It has been rightly observed that falsehood must here,

¹ 'That the invited guests misuse and kill the servants who tell them to come, sounds, no doubt, strange; but may not this absurdity of those so acting be designed to typify the not less glaring foolishness of those who deal in like manner with the exhortation of God addressed to them to appear at His feast, to which they have been long ago invited?'—Weisse, ii. 113.

even against its will, acknowledge the truth. They bestow on Him the praises which in the Old Testament are predicated of just judges, and of Jehovah Himself. They then propose their captions question: 'Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?' But Jesus perceived their wickedness, and said, 'Why tempt ye Me, ye hypocrites? Show Me the tribute-money.' And they brought Him a penny (a denarius). And He saith unto them, 'Whose is this image and superscription?' They say unto Him, 'Cæsar's.' Then saith He unto them, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'

They had expected that He would have given them an answer by which they could either denounce Him to the Romans as an instigator of rebellion, or to the Jews as a traitor to His native land. His glorious saying swept like a sword through the toils in which they sought to entangle Him. It was conformable not only to divine law, but also to the maxims of the Rabbis, who taught, that he who is designated lord of the coin is sovereign of the land. Our Lord's saying was so confounding to His enemies, that, as it appears, they abandoned their rôle: marvelling, disconcerted, and confounded, they left Him and went their way.

The Sadducees, too, now came to meet Him as enemies.¹ The Evangelist relates in a significant manner the way in which they came. 'The same day,' says he, 'came to Him the Sadducees, who say that there is no resurrection, and proposed a question to Him.' This question was quite in keeping with their system. It was probably their aim to involve Him in a contradiction with the law of Moses. This question of the Sadducees was as clumsy as that of the Pharisees had been cunningly calculated. They took as their point of departure the following precept of Moses regarding the so-called levirate law (Deut. xxv. 5): If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. They then set before Him an illustrative case, which was in the highest degree improbable. 'Now there were with us,' continued they, 'seven brethren; and the first, when he had married a wife, deceased, and, having no issue,

¹ Probably after the temptation, by bringing to Him the woman taken in adultery (John viii. 1 et seq.). See above, vol. iv. 73.

left his wife unto his brother : likewise the second also, and the third, unto the seventh. And last of all the woman died also.' They then put the question meant to confound our Lord : 'Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.' Jesus answered the clumsy and superficial questioners sharply, as they deserved : 'Ye do err, not knowing the Scriptures, nor the power of God.' They made pretensions to both ; He must deny both to them. 'For in the resurrection,' said He in continuation, 'they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you¹ by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?' Then He continued, 'God is not the God of the dead, but of the living.' Thus He showed them that the highest and strongest ground for the resurrection of the dead was quite consonant with the legislation they referred to. God as the personal God makes a covenant with men, and names Himself after them : they must therefore be eternal, since they can become covenant children of the eternal God. Our Lord at the same time incidentally inculcated on the Sadducees, with calm superiority, the doctrine of angels, which they likewise denied.

This conclusive dealing with the Sadducees made so much the greater impression upon the people, that the doctrines of the Sadducees were not popular with them. They were amazed at His doctrine. It seemed to give even the Pharisees a malignant joy over the opposite party that He had put the Sadducees to silence ('stopped their mouth'). But neither this movement of a passing sympathy for the scripture-understanding and scripture-believing Galilean, nor the recent defeat of their antagonists, restrained them from again entering into contest with Him. One of them, a teacher of the law, was commissioned to put to Him a captious question. The one he chose was, 'Master, which is the great commandment in the law?' The Rabbis possibly had come to discover that the commandment of the love of God in the law (Deut. vi. 5), at bottom, comprehended all the other commandments, and therefore was, in the mystical sense,

¹ That is, especially to you, who make your appeal to the exclusive validity of the law of Moses in opposition to the prophets, since the passage occurs in the history of the calling of Moses (Exod. iii. 6).

the great commandment, the commandment of all commandments; and possibly they were very proud of the discovery. But they had not surmised how perfectly Christ, from His unique experience, knew the royal uniqueness of this commandment. But in this case, irrespective of His own knowledge, He scarce needed to do more than repeat the answer which a scribe had once given Him to the question, what direction for inheriting eternal life he found in the law (see Luke x. 27; comp. above, iii. 421). Christ indeed brought a new order, a new light, into that answer, by setting the commandment of love to God and that of love to our neighbour in the right relation to each other. His answer was, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments,' added He, 'hang (in brief) all the law and the prophets.' Thus He gave the Rabbis more answer than they desired, by pointing out and explaining the three great enigmas of the law. The first is, that there is *one* great commandment which rises pre-eminent over the others, without obscuring one of them, because it comprehends them all. The second is, that there is a second commandment which is entirely subordinated to the first, and yet perfectly like to it. The third is, that there are two commandments which may be considered as the central points in which the whole revelation of the Old Covenant is summed up.

As our Lord's opponents had in this manner expended in vain all their cunning in order to entrap Him with their questions, it was now His turn to put, with His clear mind, a great counter-question to them. They were assembled around Him in great number, when He asked them, 'What think ye of Christ? Whose son is He?' They answered, 'The son of David.' He asked in return, 'How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool (Ps. cx.)? If David then called Him Lord, how is He his son?' By this question He touched the diseased spot of their whole theological theory. They would not hear of a Messiah who could surpass David, or the old theocracy, or the Old Testament, but only of such a one as was ready to subordinate himself to them as the

representatives of the Old Testament. But Jesus showed them that David himself, as organ of the Holy Ghost, placed the Messiah above himself, and called Him his Lord. This pointed to His higher descent, to His divinity. He put it closely to them at the same time, that David had declared that Jehovah would cast down all the enemies of the Messiah, and make them the footstool of His feet.

The Pharisees did not answer this question of Christ's. He had touched their evil conscience in its core, and condemned it. The Evangelist tells us the significance of this question of Christ's, and of the silence of His opponents. 'And no man,' says he, 'was able to answer Him a word; neither durst any man from that day forth ask Him any more questions' (see above, vol. iv. p. 85).

But the silence of the Pharisees signified also that they positively refused to know and acknowledge the Lord. It indicated their determined obduracy. So now the time was come when He must give them up. He therefore pronounced against them His comminations which had gradually ripened in His spirit through the whole experience of His public life. He spoke them out free and open before all the people, in the hearing of His disciples, in the precincts of the temple.

'The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do in order to be seen of men: they make broad their phylacteries, and enlarge the (theocratic) borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings (reverential bows) in the markets, and to be called of men, Rabbi, Rabbi. But be ye not (with reference to the founding of the Church) called Rabbi: for One is your Master, even Christ; and all ye are brethren (amongst yourselves¹). And (with reference to the ruling of the Church) call no man your father *upon the earth* (in the stated order of a spiritual society); for One is your Father, which is in heaven. Neither call ye (on

¹ There is no sufficient ground for Weisse's idea, Book ii. 116, that these words were addressed solely to the disciples.

occasion of the reformation of the Church) men spiritual leaders, (founders, heads of sects, or confessions); for One is your spiritual leader, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.'

Thus our Lord exhorted the multitude and the disciples first to fidelity in the Israelite duty of obedience to those placed over them; but next He as emphatically warned them against following the deadly example of their ambitious hierarchic doings. He then turned to the Pharisees themselves, and the long-pent-up thunder of His holy indignation broke forth in mighty peals.

'Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men (when they are just about to enter it); for ye neither go in yourselves, neither suffer ye them that are entering to go in.'

'Woe unto you, scribes and Pharisees! hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.'

'Woe unto you, scribes and Pharisees, hypocrites! for ye compass (περιώγετε) sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.'

'Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor (bound by his oath)! Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? ¹ And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty (bound). Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon!' Thus all oaths are, mediately, oaths by God, and so in the highest degree binding.

¹ His design was ('besides blaming the subtle distinctions of the Pharisees') to censure in the general the estimate affixed by the scribes to the outward magnificence of the temple-treasure and the real worth of the offerings.—Weisse, ii. 118.

‘Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment (right strictness), mercy (right leniency), and faith (the right source of right conduct): these ought ye to have done, and (also) not to leave the other undone. Ye blind guides, who strain at a gnat, and swallow a camel.’

‘Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter (acquisition and enjoyment), that the outside of them (the relation of the enjoyment to the Levitical Church) may be clean also.’

‘Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful (*ὡπαῖοι*) outward, but are within full of dead men’s bones, and of all uncleanness.¹ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.’

These are the seven comminations in which we see the dark contrasts to the seven beatitudes of the Sermon on the Mount (see above, vol. iv. p. 93). Our Lord concludes with an eighth:

‘Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore (says He, in the consciousness of the judicially ruling righteousness of God, in the name of the eternal Wisdom [see Luke xi. 49]²), behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and perse-

¹ The ashes of the dead were, for the Levitical mind, utter uncleanness—more defiling than anything else.

² Gfrörer, as would seem, has no conception of Christ’s speaking in this character. For as the expression ἐξ αὐτῶν σταυρώσαστε is to be referred to Christ, ‘He would,’ says Gfrörer ‘say in our verse, according to Matthew’s representation, Christ sends Christ, which is nonsense.’

cute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar (the altar of burnt-offering in the front court).'¹

Thus He had pronounced the decree of judicial righteousness, as if in an ecstasy of divine judicial feeling, like the voice of a spirit from above. Then He added, again taking the standpoint of mercy acting in their midst : ' Verily I say unto you, All these things shall come upon this generation.' This eighth commination corresponds to the eighth beatitude : Blessed are they who are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.

But the last beatitude of the kingdom of heaven was this : Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets who were before you !

And what is the last commination which corresponds to this last beatitude ? Instead of a ninth commination, our Lord breaks out into these words : ' O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house (the temple) is left unto you desolate (a spiritual ruin deserted by its divinity). For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord !'

Our Lord could not conclude this announcement of judgment without pointing to the distant dawn of salvation for His poor people. Then Jesus went out and departed from the temple. His disciples seemed to feel the importance of the moment, and came around Him to point out to Him the

¹ 2 Chron. xxiv. 21. The last killing of a New Testament prophet by the Jewish scribes and Pharisees filled up the retributive judgment of God, which they had incurred by their former killing of the Old Testament prophets. So, from this contrast, it may be that under the name Zacharias in this passage, is simply meant a prophet of the olden time (see above, vol. iii. p. 200).

(massive) buildings of the temple (which was still in building). It was as if they wished to intercede with Him for the temple. But Jesus said unto them, 'See ye not all these things? (are they not really there?) Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (displaced and broken).'

NOTES.

1. The contents of this section belong to the last day of our Lord's public ministry, consequently to the Wednesday of Passion-week. To the same day is to be referred the contents of the following section, the eschatological sayings.

2. Gfrörer calls our Lord's comminations 'the curses against the Pharisees' (die Flüche gegen die Pharisäer). *Die h. Sage* ii. 72.

SECTION XVIII.

THE MESSIAH, BEFORE BEING JUDGED BY THE WORLD, REPRESENTS HIMSELF TO HIS DISCIPLES AS THE JUDGE OF THE WORLD. THE ANNOUNCEMENT OF THE JUDGMENT OF THE WORLD IN ITS DIFFERENT STAGES: THE DESTRUCTION OF JERUSALEM; THE WOES OF THE WORLD; THE END OF THE WORLD.

(Chap. xxiv. 3—chap. xxv.)

On His return from Jerusalem to Bethany, Christ sat down on the Mount of Olives and looked back upon the city. Then came the disciples¹ to Him, and asked Him in the confidential circle, saying, 'Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?' They wished to know from the Lord when the destruction of Jerusalem, which He had just announced to them, should take place. From their wishing at the same time to know the sign of His coming, we may conclude that they thought it possible that that destruction might be this sign itself, but that they were

¹ According to Mark xiii. 3 these four—Peter, James, John, and Andrew.

uncertain about it. For Christ's revelations respecting His sufferings and the ruin of Jerusalem had quite upset their theory regarding the coming of the Messiah and the end of the world (see vol. iv. p. 103).

Upon this, Jesus made to them a great disclosure respecting the coming judgments until the end of the world. He set before them the last things in three cycles. The first cycle describes, in its general form, the whole course of the world until the world's end (chap. xxiv. 4-14). The second gives them the sign of the approaching destruction of Jerusalem, and describes this destruction as itself the premonition and beginning of the world's judgment, which continues from those days of sorrow, in quieter, tempered days of judgment, until the end of the world (vers. 15-28). The third describes the sudden coming on of the end of the world, with the judgment which follows (vers. 29-31). Our Lord then shows the disciples why He can give them no outward sign before the end of the world, long preceding the fact itself (vers. 32-36). He then describes to them how unheeding the generation of the last times would live on until the day, without thinking on the judgment, and how suddenly it would be overtaken by the judgment. Then, finally, He exhorts His own people to watchfulness (vers. 37-44). This exhortation He enforces by a series of parables, in which He shows how searchingly the judgment would come upon the disciples also. These parables show forth the last judgment in a definite succession of movements (chap. xxiv. 45-xxv.).

The Lord describes in two periods the course of the world until the judgment. In the first, the development proceeds with apparent slowness, in a quieter form; in the second, it hurries onward impetuously to the conclusion. Each period has cosmic and christological signs of progress,—a proof that the development of the world's life in all its grounds runs parallel with the development of the kingdom of God, and is conditioned by it.

The representation begins with the warning words, 'Take heed that no man deceive you! for many shall come in My name, saying, I am Christ, and shall deceive many.' This is the christological characteristic of the world's course, in the first and more slowly moving period: false Christs in a thousand seductive forms. Our Lord describes the cosmic characteristics of this period in these words: 'And ye shall hear of wars, and

rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.'

Then follows the second period, in which the cosmic signs are these: 'Nation shall rise up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the (cosmic) beginning of sorrows (the birth-throes of the world's end).'¹ The christological signs are in correspondence: 'Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.'

Our Lord concludes His delineation of these signs of sorrow with the cheering words, 'But he that shall endure unto the end, the same shall be saved.' He then gives them the joyous characteristic of the Christian course of progress, which far outweighs the sorrowful: 'And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations (that all nations may be judged according to it). And then shall the end come (the great end).'

The typical end comes in the destruction of Jerusalem, which, however, besides its typical significance (according to which it is the end of the world itself), is to be at the same time considered as the real germ or beginning of the end of the world. Under this point of view our Lord describes the fall of Jerusalem in the second cycle. First the sign, which can here be given with exactitude: 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet (chap. ix. 27), standing in the holy place (the Evangelist remarks parenthetically, Whoso readeth, let him understand), then let them who be in Judea flee into the mountains.' This sign which the Lord gave His followers was very intelligible to the Israelite mind. The holy place was the holy city itself with its precincts. The abomination denoted a heathen sign which would desecrate the holy place. And as the abomination of desolation, it was

¹ The Talmudists have much to tell of the woes of the Messiah: *dolores Messiae*. See J. H. Hottinger, *Hist. Eccles.* i. p. 2.

such a sign as not merely brought desecration with it, but also announced destruction. The Christians gave, by their conduct, the exposition of this saying of our Lord : when they saw the Roman eagles waving in the neighbourhood of Jerusalem, when the investment of the city began, they fled unto the mountain land beyond Jordan, to Pella in Perea. Our Lord impresses strongly on the disciples that the flight then must be as speedy as possible : ‘Let him who is on the house-top not come down to take anything out of his house ; neither let him who is in the field return back to take his clothes.’ He has so lively a view of that terrible time with its sufferings, that He exclaims, ‘And woe unto them that are with child, and to them that give suck, in those days!’ Thus He is concerned about the lot of His followers who have to flee. It was painful enough for Him, that in that war which the Jewish fanaticism of false messiah-hope would carry on, they should be obliged to separate from their old associates in their frantic undertaking ; but He would endeavour to guard against their setting out on a Sabbath, and thereby deeply wounding the religious feelings of their old associates, which might draw persecution on themselves from them. He was equally anxious to spare them the sufferings of a flight in the winter season. Hence He exhorts them : ‘But pray ye that your flight be not in the winter, neither on the Sabbath-day ;’ and added for explanation, ‘For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days (of the judgment) should be shortened (mitigated or suppressed, see above, vol. iv. pp. 116 and 135), there should no flesh be saved (the rescue of the few believers in Israel would not be able to expand to the rescue of the believers in all the world).¹ But for the elect’s sake, those days shall be shortened (so that only in a suppressed form shall they continue to the end of the world). Then if (in the days when the judgment specially consists in the Church’s having no Mount Zion, no centre, no head upon earth) any man shall say unto you, Lo, here is Christ ! or, there ; believe it not : for there shall arise false christs and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.’

¹ The expression here has unquestionably a reference to the whole world.

‘Wherefore if they shall say unto you, Behold, he is in the desert (in the eremus of the eremites, in false, outward renunciation of the world, in monasticism, in the celibacy of the clergy, in a weary-of-the-world pietistic askesis which lives only for the outward eternity), *go not forth.*’

‘And if again they shall say unto you (with the same enthusiasm, with the same excitement and apparent confidence), Behold, he is in the secret chambers (of abundance and pleasure, in the festivity, pleasure, and plenteousness of the outward community, in a refined religious worldliness, which would transform the outward state here as such into heaven), believe it not!’

So it may be possible to be deceived in regard to those characteristics which exhibit the true spiritual life, the spiritual Messiah. Our Lord declares that, on the contrary, it will be impossible to mistake the sign of His actual appearing: ‘For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.’

And this great coming is certain, for He adds, ‘For whosoever the carcase is, there will the eagles be gathered together.’

Next begins the third cycle, the description of the actual end of the world. ‘Immediately (without any outwardly perceptible transition) after the (gradually subsiding) tribulation of those days, the sun (as the centre of the cosmos in its old form) shall be darkened, and (also) the moon shall not give her light, and the stars shall fall from heaven (the planets “of the heaven,” of this solar system, shall depart from their former connections, the old system of the dark “kingdom of the mean” shall break up), and the powers “of the heavens” shall be shaken (by the cosmic sphere of the earth, the solar system, being changed and entering into a new relation to the starry world; see above, vol. iv. 122): and then shall appear the sign of the Son of man (of His coming) in heaven (in the new form which the new heaven has for the new earth): and then shall (in amazement and horror) all the tribes of the earth mourn (the ideal-real families of mankind in their developed, Christian-worldly, social state),¹ and they shall see (behold with their eyes) the Son of man coming in the clouds of (the changing) heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet (with an all-penetrating spiritual call, which

¹ Αἱ φυλαὶ τῆς γῆς.

lays hold irresistibly on the life allied to it), and they shall gather together His elect from the four winds, from one end of heaven to the other (thus this gathering together of the elect will be the judgment).’

Our Lord had hitherto only told the disciples the signs of the destruction of Jerusalem and of the end of the world, which should be followed by those judgments; He now explains to them how this could not be otherwise: ‘Learn a parable (of these things) of the fig-tree: When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh (very nigh). So likewise ye, when ye shall see all these things, know that it is near, even at the doors.’

It is a general law of life in the world’s development that the epochs come suddenly, after they have been slowly prepared for by the periodic development, and quietly announced by the periodic times; and this law will be fulfilled in the highest degree at the coming on of the last epoch (see above, vol. iv. p. 123).

Our Lord next describes the light side of the last times in few but expressive outlines: ‘Verily I say unto you, This generation (the new race of men, the noble race of Christians whom He already beholds in His disciples; see above, iv. 124) shall not pass, till all these things are fulfilled.’ So there shall always be a Christian people and a Christian Church throughout all these tribulations, unto the end of the world. But the reason why this people is imperishable is, that the seed of Christ is imperishable which begets this people. Our Lord expresses this thought in the words: ‘Heaven and earth shall pass away, but My words shall not pass away.’

But to prevent His saying from being misunderstood, as if the first generation of His disciples, or any following generation in an outward sense, might reckon securely on living into that time, He makes the explanation: ‘But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.’ He Himself has not reflected on those appointments, seeks not to know them, and therefore does not know them; and surely then it must seem chiliastic and premature if His disciples are eager to know the certainty in this respect, or think that they know it (see above, vol. iv. p. 126).

But however much they should guard against undue haste,

they should equally avoid the false security of the world. Our Lord now delineates this : ‘ But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not (suspected nothing) until the flood came and took them all away ; so shall also the coming of the Son of man be. Then shall two be (together) in the field ; the one shall be taken (away), and the other left (behind). Two women shall be grinding (together) at the mill ; the one shall be taken, and the other left.’

The Lord had prefaced His descriptive account with the practical warning : ‘ Take heed that no man deceive you !’ He concludes it in the same manner with the practical exhortation : ‘ Watch therefore ; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch (at what time of the night) the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.’

This exhortation He now inculcates on His followers in four allegories, in which the judgment is unfolded before us in the various ways in which it acts with reference to different classes. None of these allegories is to be considered as exactly a parable. They were spoken with express, intentional reference to Christ’s second coming. This resolving of the parable into the allegory is specially apparent in the first example.

‘ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall (with instant judgment on the spot) cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.’

So Christ comes first for judgment on the rulers of His

Church. For that evil ruler He comes entirely unexpected, and takes him quite by surprise. It is instant judgment that He executes on him. He is cut off from this world, and in the next receives the heaviest condemnation—the same portion as the hypocrites.

‘Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and (really) slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.’

Our Lord makes the application, ‘Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.’

The coming of Christ is here represented as a coming for judgment on the Church. Also, for the Church in general, He comes quite unexpected, and takes her by surprise, although watchmen are not wanting who at the proper time raise the cry, The Bridegroom cometh! The only thing which distinguishes the wise virgins from the foolish, is the possession of oil. They have oil in their lamps, the spirit of life in their forms of faith. The foolish are not destitute of the latter, but of the oil of the Spirit. Their punishment consists in being shut out from the marriage of Christ.

Thus the coming of Christ is a coming for judgment on the Church. The parable which follows goes a step further, and represents the judgment on individual members of the Church.

Our Lord continues: ‘For the kingdom of heaven is as a man travelling into a far country, who called his own servants,

and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy (the fellowship of the joy) of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Then he who had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (Then he commanded, saying), ' Take therefore the talent from him, and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness.'

The conclusion is again made by the fearful refrain : ' There shall be weeping and gnashing of teeth.'

After that the Lord had also depicted the judgment as a judgment on the individual members of His Church, He finally represents it as a judgment over all nations.

‘When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger (hearthless and homeless), and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a (forsaken) stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed (curse-impenetrated), into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.’

This parable completes the representation of the last judgment in every respect. In the first, the Judge appears simply as the Householder; in the second, as the Bridegroom; in the third, as the rich Lord; in the fourth, as the King. According to the first, He comes most unexpectedly and at unawares; according to the second, long expected at first, and afterwards surprisingly quick; according to the third, late after long absence; according to the fourth, at the end of time. In the first

parable, He appears as Judge over the rulers of His Church ; in the second, over the Church herself ; in the third, over the individual members of His Church ; in the fourth, over all nations. In the first case, He, as Judge, beholds in the present fact an evidence of the way in which the duties of office have been discharged ; in the second, He beholds the abiding life in the Spirit, and not merely that life as it manifests itself in the momentary frame of mind ; in the third, the blessing which His servants have gained in the calling of the Spirit during His absence ; in the fourth, the long bypast works of Christian compassion, in which the faith and love of His followers approved themselves. The judgment which He executes on the evil rulers of the Church is utter rejection : the benumbed portion of the Church is punished by exclusion from the marriage-feast of Christ, and by being compelled to continue waiting without in the darkness ; the slothful Christian, who hid his talent, is deprived of it, and, thus impoverished, is cast into outer darkness ; finally, the uncompassionate men depart, curse-laden, into the eternal fire which was prepared for the devil and his angels, the demons of heartlessness and cruelty. As, in the first parable, the evil ruler of the Church is placed among the greatest outcasts, the faithful servant is set over all his lord's goods. And as, according to the second, the foolish virgins were shut out from the marriage-feast, the wise virgins partake of it. The good and faithful servants of the third parable are made rulers over many things ; they are received into the joy, the most intimate fellowship of their Lord, which forms the contrast to outer darkness, into which the wicked servant is cast. Finally, the compassionate men appear as the elect, the heirs of the kingdom of bliss which God has founded and prepared for them from the foundation of the world ; while the uncompassionate incur a judgment which was prepared originally not for men, but only for the fallen spirits created before man, who hate both God and man.

As to the time, the last judgment extends from the first moment in which it comes on the house of God until the day when it shall be executed on all nations.

Thus these four parables set forth the judgment of the world in all its relations, and so form a parallel to the three parables in which Jesus described the execution of judgment on Judaism.

NOTE.

When we compare the doctrine of the preliminary transformation of the world before its end, or the thousand years' reign (Isa. lxx. ; Rev. xx.), with the doctrine of the last things as given by Matthew, there is no other place for it than the description of the last time (ch. xxiv. 37-42). The apparent difficulty which this combination at first sight presents, disappears when we reflect that the last days, even as Matthew represents them, are days of outward blessing, days in which there are living Christians in all places, and in which Christ is universally acknowledged, so that it seems as if true Christianity were quite universal. In point of fact it has, as a world's religion, obtained full supremacy. Hence it is said of them who are lost, that they are *left*—LEFT *behind*. Hence the foolish virgins trim their lamps together with the wise, and those who are placed as goats on the left think that they have performed their Christian duty as well as the others have done. But under all this semblance of perfection, the contrast of the good and the bad has inwardly developed still further and further. The kingdom of evil is so powerful, that it lowers the tone even of the supporters of the kingdom of heaven. So, finally, both kingdoms, in their contrast, have, under the variable mask of a Christian worldliness or worldly Christianity, ripened for the final decision and separation.

 SECTION XIX.

THE SUFFERINGS OF THE MESSIAH; OR, THE JUDGMENT OF
THE PEOPLE OF ISRAEL AND THE WORLD ON THE KING
OF THE JEWS.

(Chap. xxvi. xxvii.)

The germ for the Messiah's judgment on Israel and the world, which He had just announced to His disciples, was now cast into the womb of the future by His people in their holding

judgment on Him; and in this awful deed they involved the heathen also.

Because Israel and the world passed judgment on the Lord of glory, He must, according to God's arrangement, come to judge the world. For He must be justified in presence of the world. This justification is His glorification. And in proportion as this is made manifest, naturally, and in its light, the judgment of the world also is made manifest. Thus the completion of His glorification is the last judgment itself; His appearing before all the world, the decision of the judgment.

After our Lord had, with His disciples, beheld in spirit the flames of Jerusalem and of the last judgment, He could with confidence meet the world's fearful judgment on Him without being perplexed by these awful experiences, and without the disciples sinking under this searching trial.

And as He had announced to His disciples His future coming for judgment, so He now foretold them the day on which the world would hold judgment on Him. 'Ye know,' said He, 'that after two days is the feast of the Passover, and (then) the Son of man is betrayed to be crucified.'

The clearness, certainty, and composure with which He foretold this, forms a marvellous contrast to the dark uncertainty in which His enemies still find themselves with respect to the time of His execution. *Then*—most probably on the evening of the day on which He took leave of the temple—assembled together the chief priests, and the scribes, and the elders of the people (for a session of the Sanhedrim), and consulted how they might take Him by subtilty and kill Him. But they said, 'Not on the feast-day, lest there be an uproar among the people.' Thus they themselves did not yet know that they should put the Lord to death on the very day of the Passover; but He knew it.

And the occasion which was to bring them to a different determination was already prepared. It had come to maturity a few days before this, at a feast given to our Lord in Bethany. The Evangelist here first relates this occurrence, because it serves to account for the alteration in the determination of the council. Now when Jesus was in Bethany, in the house of Simon the leper (see above, iv. 27), there came unto Him a woman having an alabaster-box of very precious ointment, and poured it on His head as He sat at meat. But when His

disciples saw it, they had indignation, saying, 'To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.' When Jesus understood it, He said unto them, 'Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.'

So high in this moment did this woman stand above the disciples. She had the distinct presentiment of the death of Jesus, and exhibited it in her act. The disciples, again, in general had no understanding of her deed; they could even evince an utterly wrong feeling in regard to it. True, this wrong feeling of the circle proceeded from a single member—from Judas Iscariot.

This one of the Twelve, whose deep displeasure against the Lord is sufficiently evident from the disapproval of the anointing, of which he was the originator, was so embittered by Jesus' word in defence of the anointing, that he now went to the chief priests and said unto them, 'What will ye give me, and I will deliver Him unto you?' And they bargained with him for thirty pieces of silver. And from that time he sought opportunity to betray Him.

So this agreement between the traitor and the high priests had already taken place when Jesus told the disciples He would be crucified on the Passover-day. But undecided as still were the members of the council in regard to the favourable moment, equally undecided was Judas likewise, until a second great feast was the occasion which brought to full maturity the dark thought of his mind.

When the day of unleavened bread was come, which preceded the eve of the Passover (14th Nisan), the disciples came to Jesus and asked Him, 'Where wilt Thou that we prepare for Thee to eat the Passover?' He told them (namely, the two whom He sent), 'Go into the city to such a man'—to a man whom He had reasons for not now naming to them, but for finding whom He gave them a distinct signal.¹ His commission

¹ On the reasons for this reserve, see above, vol. iv. p. 154.

to this man was this, 'The Master saith, My time is at hand ; I will keep the Passover at thy house with My disciples.' This mission bore the same mysterious character as the message to Bethphage for bringing the ass' colt. The Master knew His man, the man knew his Master : without a doubt the prophetic spirit of Christ was working here in connection with the suppositions of former friendship. The disciples did as Jesus had appointed them, and made ready for Him the Passover. At even the Lord came and sat down with the Twelve. And as they did eat, He said, 'Verily I say unto you, That one of you shall betray Me.' The disciples were exceeding sorrowful, and began every one of them to say unto Him, 'Lord, is it I?' Jesus answered, 'He that dippeth his hand with Me in the dish, the same shall betray Me.' Probably this mark characterized the conduct of the traitor in reaching over to dip his morsel as near to Jesus as possible. Jesus then continued, 'The Son of man goeth as it is written of Him (according to the counsel of God, and therefore for salvation); but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born.'

After this word of thunder from our Lord, the traitor was bold enough to venture to ask Him, in the same words as the rest, 'Master, is it I?' Jesus said unto him, 'Thou hast said.'

The Evangelist (who alone relates this last circumstance) tells us nothing of the departure of Judas from the circle of the disciples. We may assume, however, that he departed now. Another destroying angel than the one who on the first paschal night smote the first-born of Egypt, now hurried him on to his ruin. But Jesus instituted the feast of love 'in the night on which He was betrayed.' And as they were eating (the Passover), Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat ; this is My body.' And He took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it ; for this is My blood of the New Covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until the day when I drink it new with you in My Father's kingdom.'

They then sang a concluding hymn, and went out unto the Mount of Olives. On the way thither, Jesus told them, 'All

ye shall be offended (stumble, to fall) because of Me this night ; for it is written (Zech. xiii. 7), I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.' Then Peter answered, 'Though all men shall be offended because of Thee, yet will I never be offended.' Jesus said unto him, 'Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.' Peter affirmed again, 'Though I should die with Thee, yet will I not deny Thee.' Likewise also said all the disciples.

Then came Jesus with them to a place called Gethsemane, and said to the disciples, 'Sit ye here while I go and pray yonder.' And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy (to be shaken by a feeling of oppression and desertion). In this state He said to them, 'My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with Me.' And He went a little farther, and fell on His face, and prayed, saying, 'O My Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt.' He then returned to His disciples and found them asleep, and said unto Peter, 'What ! could ye not watch with Me one hour ? Watch and pray,' added He, warningly, 'that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.' He then went away again the second time, and prayed, saying, 'O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.' Thus this second prayer had (according to Matthew) an essentially altered form, although it was in spirit the same as the first. In this form it expresses the sacrifice which Jesus performed in spirit. When He now returned again, He found them asleep the second time, for their eyes were heavy. They could scarcely be again brought to consciousness. So He left them, and went away again, and prayed the third time, saying the same words. And now He had drunk the cup of this mysterious affliction, and offered Himself to the Father in the nameless distress and anguish of His soul. Now, after His soul had been thrice strongly agitated, and thrice strengthened strongly in devoting Himself to God, His soul stood immoveably firm, and so He came again to His three sleeping companions, who had left Him to tread 'the wine-press alone' (Isa. lxiii. 3),

and gave them the gentle reprimand, 'Do ye sleep and take your rest? behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going; behold, he is at hand that doth betray Me.'

And while He yet spake, lo, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. The traitor had given them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith (in wild haste) he came to Jesus, and said, 'Hail, Master,' and kissed Him (sought to kiss Him with the expression of tenderness). And Jesus said unto him, 'Friend, wherefore art thou come?' Then came the officials and laid hands on Jesus, and took Him. And, behold, one of them who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, 'Put up again thy sword into its place (the sheath, which is its right place); for all they that take the sword shall perish with the sword.'

He then added the saying (which Matthew again alone gives), 'Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?' Christ spoke not merely to Peter in his individuality, but at the same time to the Peter which continues to live in the Church, in the stretching forth of the hand in a thousand forms to grasp the sword of outward power. By this saying He at the same time declared to the Israelite mind, which was so very vexed at His sufferings, that He suffered voluntarily, and indeed according to the Scriptures of the Old Covenant; that the suffering of the Messiah was contained in the appointment of the Messiah.

In that same hour He also uttered a solemn protest against His enemies. 'Are ye come out as against a thief, with swords and staves to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done that the Scriptures of the prophets might be fulfilled.'

When the disciples saw and heard that Jesus thus gave Himself up to the power of His enemies, their courage gave way: they all forsook Him, and fled.

And they that had laid hold on Jesus led Him away to

Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed Him afar off unto the high priest's palace, and went in (into the hall), and sat with the servants to see the end.

The Evangelist now describes to us the judicial procedure in Caiaphas' house, by which Jesus was solemnly condemned to death. The chief priests, the elders, and all the council (as it had now assembled, composed of those who were like-minded; see above, vol. iv. p. 307), sought false witness against Jesus to put Him to death, but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, 'This fellow said, I am able to destroy the temple of God and to build it in three days.' The high priest now arose and said, 'Answerest thou nothing to that which these witness against thee?' But Jesus held His peace. The high priest appeared willing to take this silence as at least an assent to the main idea in that expression; for the Evangelist observes, that he, answering, said to Him, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' The living God answered him in the answer of Jesus. As the faithful witness, Jesus expressed the mystery of His consciousness, the word of life for the world, on which His death depended. His answer was, 'Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' He announces, to them the judgment of His coming. He announced to them that henceforth they should be always visited with alarming indications of His supremacy. They should see Him always. Wherever Omnipotence displays itself, there will He appear with it as heir of its effects. On the many clouds which should still darken the sky, He will always be manifest as the light of the latter days, the morning star, the sun of a better future; and this from that time until the revelation of His glory, when seated on the last clouds of the world's conflagration. On this solemn declaration of Jesus, the high priest rent his clothes, saying, 'He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.' And further and further proceeds he in the same breath, 'What think ye?' They answered, 'He is guilty of death.' Then they did spit in His face, and buffeted Him. They intended by this to represent Him with

praiseworthy zeal as a heretic.¹ Some likewise struck Him on the face with their hands, and jeered at His claim to the dignity of prophet, saying, 'Prophesy unto us, thou Christ, who is he that smote thee?'

But the blow He felt most was given Him about this same time by the most prominent of His disciples, Peter, who had most strongly asserted his devotedness to Him. He was sitting without in the court of the palace. One of the maid-servants came to him there, saying, 'Thou also wast with Jesus of Galilee' (thou belongest to his associates). And this one word of a maid-servant could bring him to his fall: he denied before them all, saying, 'I know not what thou sayest.' And when he was gone into the porch, another maid saw him, and said to them that were there, 'This fellow was also with Jesus of Nazareth.' He denied again, and this time with an oath. The first time he had said, I know not what thou sayest; he now used a stronger expression: 'I do not know the man.' And after a while came unto him they that stood by (the high priest's servants), and declared decidedly, 'Surely thou also art one of them; for thy speech bewrayeth thee.' Upon this, he went so far as to curse and to swear, saying, 'I know not the man.' And immediately the cock crew. And Peter then remembered the word of Jesus, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly.

Thus the delivering of Jesus to the judgment of the heathen was decided. His people had, through their rulers, condemned Him; even His disciples dared not to confess Him; the boldest of them had just denied Him, and gone out, with his courage broken, weeping bitterly in the morning twilight, which the cock-crow had with startling tones announced to him.

The work of the night was completed when morning came. First of all, once more a session of the Sanhedrim, composed of all the chief priests and elders of the people, was held with all due formality, in contrast to the improvised and irregular assembling of the council which had taken place in the night (see above, vol. iv. p. 320). This assembly confirmed the sentence of death. The bonds, which probably had been taken off our Lord during the examination, were put on Him anew.

¹ Compare vol. ii. p. 404.

So they led Him away in formal procession, and delivered Him to Pontius Pilate, the governor.

It is very remarkable, that just here Matthew relates to us the end of Judas, of which the other Evangelists tell us nothing. We may venture to assume, that the unhappy course of Judas appeared to him a type of this unhappy course of his people, in which they went to lay hands on themselves in spiritual suicide. 'Then Judas, who had betrayed Him, when he saw that He was condemned, repented.' But his repentance showed itself to be a despairing repentance by its crooked course and awful issue. He brought again the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned, in that I have betrayed the innocent blood.' They replied, 'What is that to us? see thou to that.' So the priests dismissed him again with his wages. Upon this, he cast down the pieces of silver in the temple for the temple-treasury, and attempted to retreat to a hermit life, as anchorite. Yet thus he found no rest; so he took the last step, and went and hanged himself. Thus he died hanging; a fearful contrast to his Master, whom he had brought to hang on the cross. But the chief priests would not keep the thirty pieces of silver as a gift to the temple. They judged it unlawful to put them into the treasury, because they were the price of blood. As finished hypocrites, they would draw a distinction between Levitical and political consciousness; as statesmen, they had themselves paid out the blood-money; as priests, they thought it necessary to separate the same as unclean from the temple-gifts, and apply it to another purpose. They soon came to a decision; for they bought with it that field in the vale of Hinnom on which Judas died, which, as an exhausted potter's field, was perhaps to be had cheap, especially since that suicide had desecrated it; and appointed this place to be a burial-place for strangers who died in Jerusalem. This, then, was the way that the Pharisee mind came to do something for strangers. They hoped, perhaps, that among the bodies of strangers, the traitor would be first forgotten, and with him also their deed. But probably they looked upon this, which cost them nothing but a few pieces of silver which they knew not how otherwise to invest, as a meritorious work, by which they for once paid homage to the duty of humanity to strangers which the Nazarene had so strenuously preached, and to the progress which the time seemed to demand. The Evangelist

makes the observation, 'Wherefore that field was called, The field of blood, unto this day;' and he adds, 'Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.' According to the thirty-second chapter of the prophet Jeremiah, this should serve, in a time when Jerusalem seemed to be lost, to buy a field at Anathoth, for a sign that Jerusalem must not yet be given up—that it should be again inhabited. That appointment was now fulfilled in its highest sense. The members of the Sanhedrim bought the curse-laden spot in the neighbourhood of Jerusalem, and that to bury strangers in. Thus they unconsciously did what formerly the Lord had commanded Jeremiah. But that they so did is told by the Evangelist in words which unmistakeably refer to another passage, Zech. xi. 13, which he blended into one with the typical prophecy of Jeremiah.

As the Jews consciously present to strangers a miserable burying-place, so they unconsciously throw to them their most precious treasure, the Messiah. Jesus stood before the governor; and the governor asked Him, 'Art thou the King of the Jews?' And Jesus answered him, 'Thou sayest.' The Evangelist omits to mention that He (according to John) did not at once answer him thus definitely, but first fixed the sense in which he asked Him. Matthew deals with the main matter: Jesus represented Himself to Pilate as the King of the Jews in the theocratic sense. Again, he observes that Jesus answered nothing when accused by the chief priests and scribes. For He did not find it necessary to defend Himself against the religious accusation of the Jews, that He had committed blasphemy by making Himself the Son of God, after He had assured the Roman that His kingdom was not of this world, and that so He had formed no political plots. Pilate therefore asked him, 'Hearest thou not how many things they witness against thee?' And He answered him never a word, insomuch that the governor marvelled greatly. So this is the brief result of the whole examination of Jesus before Pilate: He confessed to His Messiahship and His people before the heathen judge to whom His people had delivered Him, and before whom they denied Him; He declared that He was the King of the Jews. He gave not the least answer to other

accusations. Thus the King of the Jews stands denied and accused by His people before the heathen judge. He confesses nothing but that He is the King of the Jews. So that, when He is judged, the people of the Jews in their higher tendency, and thus the hope of the Jews, is judged in Him.

This first placing of Christ in judgment was by His people. The second was by Pilate before His people. For he placed Him alongside of Barabbas. The governor was wont at the Passover to release unto the people a prisoner, whom they would. He had then a notable prisoner, called Barabbas. He now assembled the multitude in a more orderly manner, and then proposed to them the question, 'Whom will ye that I release unto you? Barabbas,¹ or Jesus who is called Christ?' The Evangelist adds, For he knew that for envy they had delivered Him. By this he intimates that Pilate knew that many among the people were favourably disposed to Jesus, and he might hope that these would decide in His favour. For this reason he would be desirous to obtain as numerous an assembly of the people as possible. So now the judgment on our Lord assumed the fearful aspect, that the people had to decide which they would ask to be released—Barabbas the noted criminal, or Jesus.

The Evangelist next describes to us a very significant pause, into which entered a kind of contest of spirits, which raised to a violent conflict the outward struggle between Pilate, who sought to set our Lord free, and the people who were to pronounce sentence on Him. A good spirit sought, in the message of his wife, to strengthen Pilate as he sat on the judgment-seat. She sent unto him, saying, 'Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him.' But in the meantime an evil spirit wrought upon the people with more success: the chief priests and elders persuaded the assembled multitude that they should ask Barabbas, and destroy Jesus.

This is one of the strongest contrasts, and, without a doubt, Matthew related it with the deepest consciousness. The good spirit which sought to strengthen Pilate in his design of rescuing the 'King of the Jews' spoke through a dream, through the

¹ With respect to the way in which this placing of Christ and Barabbas on the same footing was effected by the Jewish rulers, see above, vol. iv. pp. 354-5.

dream of a heatheness, from the heart of a noble Roman matron, the wife of a vain, haughty worldling. And the evil spirit which made these warnings of no effect, by misleading the Jewish people with its suggestions to reject their King for a malefactor, spoke through the deliberate resolution and concerted agreement of the elders in Israel, who were familiar with the letter of revelation, and through the advice of their high priest, who bore upon his breastplate the motto, *Light and judgment!*—it spoke through the hearts of the fathers of Israel to the people committed to their charge.

The judicial exercise of God's authority manifested itself, in that the evil counsel of the watchmen of Israel prevailed over the pious dream of the heatheness. When now the governor asked the multitude, 'Whether of the twain will ye that I release unto you?' they said, 'Barabbas.' And when he further asked, 'What shall I do then with Jesus who is called Christ?' they all answered, 'Let him be crucified;' and when asked, 'Why, what evil hath he done?' they cried out the more, saying, 'Let him be crucified.'

No voice was raised in favour of our Lord. The minority which might have been so inclined was completely terrorized, and silent as the grave.

And now followed a scene which Matthew alone describes, and which was of the highest significance for the future of the Jewish people. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person; see ye to it.' Then answered all the people (says Matthew, with an emphasis which expresses the full consciousness of the significance of this moment for Israel), 'His blood be on us and on our children!' True, the Roman could not wash his hands clean from the blood-guiltiness which he was just about to contract, yet its heaviest curse fell on the people, which in this moment imprecates such an awful curse upon itself.

Thus the people had thrice, with increased decisiveness, condemned our Lord to the cross. Then Pilate released Barabbas unto them; and when he had scourged Jesus, he delivered Him¹ to be crucified. The crowning of Christ in mockery, now per-

¹ On the relation of the scourging of Jesus to His execution, see above, vol. iv. pp. 353 and 368.

formed by the Roman soldiers, shows that it was not merely under compulsion from the Jews, but willingly, and with devilish delight, that the heathen took part in the crucifixion of Christ. They brought Him into the prætorium, and gathered around Him the whole band. They then stripped Him, and put on Him a scarlet robe to represent the royal purple. They platted a crown of thorns and put it on His head, and they put a reed in His hand. They then bowed the knee before Him and mocked Him, saying, 'Hail, King of the Jews!' Lastly, they spit upon Him, and took the reed and smote Him on the head.

Thus, in one short but decisive act, they represented the participation of the heathen world in the crucifixion of Christ. But the act, doubtless, denotes specially the particular kind of the culpabilities of the heathen against the life of Christ. The heathen mind denies and assails chiefly His Royal dignity, His Royal rule, and His Royal kingdom.

And while the Jewish mind wounds Him mainly with bitter, gloomy fanaticism, in scorn and blasphemy, the heathen mind sins against Him chiefly in the form of wild merriment, of rude, unthinking mockery.

After they had thus mocked Him, they took the purple robe off Him, and put on Him His own raiment, and led Him away to be crucified. And when they had come out of the city, they found a man of Cyrene, Simon by name: him they compelled to bear His cross. The name of the man was sufficiently remarkable to be specially noticed. Another Simon in the circle of the disciples had boasted to the Lord of his readiness to go with Him to death, and had not stood firm; and now this Simon, from a distant heathen city, had, under compulsion, to accompany Him to Golgotha and support Him.

And when they were come unto a place called Golgotha—that is to say, a place of a skull—they gave Him a cup from which, according to their custom and as they deemed meet, He should drink contempt of death, 'vinegar mingled with gall.' The Evangelist chooses here an expression in the Psalms, which indicates that that passage may be considered as a typical pre-sage of what now took place (Ps. lxxix. 21). The wine was sour as vinegar, for they thought the worst drink good enough for Him. The mixture was bitter as gall, and in the same high degree stupefying. He tasted the dangerous drink, and refused

it. The wine which the fathers of Israel were to give to their Lord, the King of Glory, to glorify Him, and which they gave Him 'without the camp' of the Levitical Church, on the accursed place of a skull, was vinegar mingled with gall.

After they had crucified Him, they parted His garments and cast lots for them.¹ And, sitting down, they watched Him there. That was the guard of honour which the great King received. He hung, nailed to the cross, naked, despoiled of His raiment; but His guard, which parted His raiment, and, like gamblers, cast lots for them, were comfortably seated on the ground.

In this position, the title of honour, indeed, which was His due, was, by a peculiar dispensation of providence, given to Him. They set up over His head the inscription meant to denote the cause of His execution, *This is Jesus, the King of the Jews*. But this inscription was only intended to deride in Him the kingdom of the Jews; and this derision was augmented by the circumstance that with Him they crucified two thieves, one on the right hand, and the other on the left.

This derision proceeded from the heathen governor, and was aimed rather at the Jews than at Jesus. Yet so much the more zealous were the Jews to renounce connection with Him in His death. They that passed by, says the Evangelist, reviled Him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildest it (again) in three days, save thyself.' Likewise also the chief priests, mocking Him, with the scribes and elders, said, 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.' And, unconsciously to them, their mockery passed into blasphemy, which is always the end of fanaticism, when they said, 'He trusted in God: let Him deliver him now, if He will have him; for he said, I am the Son of God.' The thieves also, who were crucified with Him, cast the same (the latter) in His teeth.

When the rejection of the Messiah had thus reached its climax, creation itself began to testify to Him. From the sixth hour a darkness spread over the land, which continued until the

¹ The additional clause, 'That it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots,' is not sufficiently attested.

ninth hour. In this darkness was revealed the mysterious connection between the development of the earth and the life of humanity, which now in its Head was enduring the utmost suffering on its way to its glorification. It was a miraculous sign; for there could not have been a natural darkening of the sun about this time (of full moon).

Nature appeared unconsciously to imitate the mental frame of its dying King. This mental frame of our Lord was finally revealed when it had reached its utmost tension in the exclamation, 'Eli, Eli, lama sabachthani!' that is to say, My God, My God, why hast Thou forsaken Me? That was the decisive and last word of His warfare, expressing at the same time His last struggle and His victory. And because of its sublime depth, it has been misunderstood in a thousand ways. The grossest misunderstanding, or the most frivolous misinterpretation of it, was that expressed by those who stood around. For some of them said, 'This man calleth for Elias.' And straightway one of them ran, and took a sponge, and put it on a reed, and gave Him to drink. The rest said, 'Let be, let us see whether Elias will come to save him.' But Jesus, when He had cried again with a loud voice, yielded up the ghost.

The great revolution which, with the death of Jesus, entered into all the regions of the world of man, announced itself in great and significant signs, the second and the third of which Matthew alone relates to us.

And, behold, says the Evangelist, the veil of the temple (which concealed the holy of holies) was rent in twain from the top to the bottom. This symbolic event announced to the world, that the Old Testament symbolic system of sacrifice was abolished by the real reconciliation in the death of Christ, that now the symbolic theocracy was changed into the real kingdom of heaven, and that so access to the throne of the grace of God was free to all the world.

And further, it is said, the earth did quake, and the rocks rent. A change was going on in the depths of the cosmic life of this world corresponding to the great change in humanity; it was as if death-throes and birth-throes anticipatory of its future transformation had shaken the earth.

And the graves were opened, continues Matthew; and many bodies (bodily forms) of the saints which slept arose, and came

out of their graves after His resurrection, and went into the holy city, and appeared unto many. Thus the world of spirits was also moved. The redemption of believers, the resurrection of humanity, was now decided; the godly of the Old Covenant in the kingdom of the dead rejoiced in anticipation of their resurrection, and passed into a higher condition. This was made manifest during the time of Easter by their appearing to many of the believers in Jerusalem.

And when the heathen centurion, and they that were with him watching Jesus, saw the earthquake and those things that were done, they feared greatly, and said, 'Truly this was the Son of God.' Thus the victory of the death of Christ over the heathen world also was expressed in a definite prognostic full of promise.

But the effect of the death of Jesus appeared still more strongly in the sphere of the disciples. And many women, it is further said, were there beholding afar off, who followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children (Salome). Thus the death of Jesus gave these weak women the courage to continue there on the place of martyrdom, amid dangers and alarms, and the strength to bear the agonizing sight of the unutterable sufferings of their beloved Lord. With equal power did the death of Jesus now appeal to His secret adherents, and draw them from their concealment. When the even was come, continues Matthew, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

And how high the heroic courage of the women had risen was shown in this, that Mary Magdalene and the other Mary sat down (in the evening twilight) over against the (lonesome) sepulchre.

But while the death of Jesus exercised such animating and deeply tranquillizing influences upon receptive minds, and especially upon the souls of faithful disciples, it became for His

enemies a source of fresh disquiet, which increased to an agony which betrayed in some of its features their mental derangement. On the one hand, weak women were changed to lionesses; on the other, men grown grey in experience as members of the council were visited with irresistible terrors. Next morning it was evident how restlessly these men had slept, or rather how sleeplessly they had passed the night. On that morning, the morning which followed the day of the preparation (for the Sabbath), significantly says Matthew, who alone has preserved this fact for us, the chief priests and Pharisees came together unto Pilate. They appear to have assembled in the house of the heathen without formal concert, but all impelled by the same demon of a torturing anxiety and fear. Their address to Pilate ran thus: 'Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.' Pilate answered them, 'Ye have a watch; go your way, make it as sure as ye can.' So they went and made the sepulchre sure, sealing the stone and setting a watch.

Thus they who had hunted our Lord to death specially under the reproach of Sabbath desecration, were now obliged, according to God's judgment, to go into the house of the heathen governor on the morning of the great paschal Sabbath, to entitle him 'Lord' (*Κύριε*), to hold a conference in his house, to set out to visit the sepulchre of one executed as a criminal, and over this tomb to break the high Sabbath-day with their foolish solicitude and toil.

In this way, then, they sealed the stone of the sepulchre, intending to bury for ever in the night of death, in the reproach of the cross, the honour of Jesus, the misjudged Messiah, the King of the Jews.

NOTE.

Although the common characteristics of the synoptic Gospels are specially prominent in the history of the passion, and consequently Matthew's peculiarities must be in the same proportion less observable, yet the stamp of his peculiar way of viewing things is not wanting in this section. As examples of this, we

have first of all the contrast between the clearness wherewith Jesus foretold the day of His sufferings, and the hazy uncertainty of His enemies; and then the stronger representation of the dissatisfaction of the disciples, in contrast to the account of Mary anointing our Lord; as also greater inexactitude in the account of the Passover. Matthew alone relates that Judas asked our Lord, *Is it I?* and that Christ answered him, *Thou hast said.* He gives a more definite account than Mark does of Jesus' prayer in Gethsemane. It is, again, quite characteristic of this Gospel, that it contains our Lord's direction to Peter to put up his sword into its sheath; His intimation that more than twelve legions of angels stood at His service, but that He declined their assistance because the Scripture must be fulfilled. Peter's second denial has a more definite form in Matthew; and he alone relates the awful end of Judas, and that in a passage where it serves for a symbol; and likewise the message of Pilate's wife, which he represents as a pious suggestion, in glorious contrast to the evil suggestions of the chief priests and elders. Of similar purport is the statement, to be found in his Gospel alone, that Pilate, the vain heathen, washed his hands, disclaiming the guilt of Jesus' death, while the Jewish people imprecated it on themselves and their children. In relating the crowning with thorns, Matthew forgets not to mention the reed thrust into our Lord's right hand. He describes the drink offered to Christ on Golgotha as vinegar mingled with gall. He shows us how the mockery of Christ by the chief priests passed into blasphemy; and by remarking that both the thieves cast in His teeth that He had represented Himself as God's Son, yet now seemed helpless, he gives us a contribution to the understanding of the characters of these men, which is generally apprehended as being in contradiction with Luke, and is indeed somewhat difficult. In describing the signs which accompanied the death of Jesus, he alone tells that the rocks rent, and the graves were opened, and that many of the saints who had slept appeared, as risen, to many in Jerusalem. He alone distinctly relates that Mary Magdalene and the other Mary sat down over against the sepulchre in the evening; and as he gives, on the one hand, the most comprehensive view of the influence of Jesus' death upon His friends, both in this and the other world, so he alone relates, on the other hand, how the chief priests and Pharisees, in anxiety and alarm, sealed the sepulchre of Jesus.

SECTION XX.

THE MESSIAH IN HIS RESURRECTION, COMING FORTH IN HIS ETERNAL ROYAL GLORY—HIS GREAT VICTORY, HIS ENDLESS KINGDOM, HIS MESSAGE TO THE WORLD, AND HIS PEACE.

The same women who, on the evening of the day of Jesus' death, had sat late over against His tomb, went again early in the morning of the third day to see His sepulchre.

It was, says Matthew, at the end of the bygone week, as it began to dawn towards the first day of the week,—that is, in the morning twilight, before the hour with which Sunday began.¹ He seems to have intentionally chosen this expression, in order to mark the expiration of the olden Sabbath time and the beginning of a new.

So the women wished to see the Lord's sepulchre: this was the true motive which made them hasten to it so early. And, behold, says Matthew, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.

Thus heaven, which was in league with Christ, brought to shame the plans of His enemies. The angel of heaven could with freedom and ease roll away the stone and sit upon the seal, which symbolized the authority of the Jewish hierarchy; and before him the soldiers, who represented the might of Rome, became powerless images of death.

And when the women came to the place where this great change had taken place, he saluted them with the words, 'Fear not; for I know that ye seek Jesus, who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee: lo, I have told you.' Then they departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word.

Thus the angel's message announced to the women the vic-

¹ The beginning of the new week was always the evening of the old.

tory of Christ, and made them messengers of His resurrection, with a charge to the entire body of the disciples (the whole Church of the disciples in the wider sense) that it was the Lord's will to meet with them in Galilee.

Then the Lord Himself appeared as the Risen One, and disclosed His victory first in demolishing the doubts and fears of the women. For as they went to tell His disciples the angel's message, behold, Jesus met them, saying, 'All hail.' And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, 'Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.'

But His victory over His enemies had also to become clearly manifest. For while the women were hastening (like men full of divine joy) to announce the resurrection of Jesus to His friends, the priestly princes of the new world, some of the watch came (like faint-hearted women) and showed to the chief priests all the things that had come to pass. Thus the priests received an official notification of the great event which they had sought to prevent with the weapons of Rome. Hence they saw themselves compelled to take counsel with the elders. History is silent regarding the conclusion arrived at. In what a state of perplexity they separated is shown by the circumstance, that immediately afterwards the chief priests bribed the soldiers with a large sum of money to spread abroad the report: His disciples came by night, and stole him away while we slept. 'And if this come to the governor's ears,' added they, to assure the soldiers, 'we will persuade him, and secure you.' So the soldiers took the money, and did as they were taught. The Evangelist adds: And this saying is commonly reported among the Jews unto this day. This fresh contrivance, this wretched gossip, did not in the least disquiet the spirit of the Gospel. Matthew rather relates this fact just to show to what schemes of impotent despair the council descended when the tidings of Christ's resurrection were brought to them with official confirmation. This utter baseness of the council, in which they sought their safety in corrupting heathen soldiers and in a miserable and contradictory fabrication, could not fail to set in the clearest light the lofty sublimity of our Lord, and His victory over such opponents.

But as our Lord set at nought the last machinations of His enemies, so He also triumphed over the last doubts in His Church. He revealed Himself to His whole Church as the King of the world, and the sole and only Comforter of His followers. The eleven disciples, says Matthew, went away into Galilee, into a mountain where Jesus had appointed them. The Evangelist gives marked prominence to the fact that our Lord willed to hold the most decisive meeting with them here in Galilee, not in Judea, not in Jerusalem, the centre of the old hierarchy. What follows shows in what brightness of His kingly glory Christ appeared here to the disciples. And when they saw Him, they worshipped Him; but some (of the general body of the disciples which the eleven represented) doubted (in respect to this measure of reverence given to Christ). And Jesus came and spake unto them, saying, 'All power is given unto Me in heaven and in earth.' By this He declared His divinity, and indicated His eternal kingdom. He then consecrated them to be His messengers to the world: 'Go ye, therefore, and make disciples of all nations (in contrast to the eleven).' And He sent them to the whole world in the name of the Three-one God, into whose glory He was received up, as expressed in the following charge: 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' And with what certainty He expected that the whole world should do homage to Him, and that this allegiance would come to be perfect allegiance, is shown by the additional clause: 'Teaching them to observe all things whatsoever I have commanded you.'

Finally, He comforted them with the assurance of His unalterable royal favour, and eternal abiding with them (in His kingly Spirit), in the words, 'And, lo, I am with you always, even unto the end (even unto the consummation) of the world.'

NOTE.

It is evident that the history of the resurrection, according to Matthew, forms a well-arranged and compacted view of the whole, quite in correspondence with the entire character of his Gospel. The Risen One as the eternal King, is the leading thought of this Easter history. He shows us how the convulsions of nature and the angels of heaven serve Him; how the seal of

the Jews and the weapons of the Romans hinder Him not; how He, by His resurrection, quenched the pride of His enemies and the anguish of His friends; how high He rose above the calumnious reports of His enemies and the pusillanimous doubts of His disciples; how boundless is His power in heaven and on earth; how He, in the glory of the Triune God, can send His disciples in the name of the Trinity with the message of salvation to all nations; how He is beforehand certain of the homage of all the world, and can, notwithstanding His approaching departure, assure His followers of the comfort and peace of His abiding and protecting presence with them.—Compare above, p. 66.

PART II.

THE GOSPEL ACCORDING TO MARK; OR, THE REPRESENTATION OF THE LIFE OF JESUS CHRIST SYMBOLIZED BY THE LION.

SECTION I.

GENERAL VIEW AND DISTINCTIVE CHARACTERISTICS.

THE Gospel according to Mark forms a definite contrast to the Gospel according to Matthew. The latter connects the New Testament with the Old, and represents our Lord in His historic character. The former, again, represents Him in His personal originality, in His primordial and pristine divine-human power as the absolutely new, powerfully active, all-moving, all-subduing, and defining principle of the world's history; as the redemptive power or the almighty redemption in person; or, in one word, the Lion of Judah (see above, p. 210; comp. vol. i. p. 257).

It is quite in correspondence with the peculiarity of this Gospel, that it begins at once with the public appearing of Christ without first relating the history of His childhood. In accordance with this view, Christ is here introduced at once as the eternal Strong One.¹

The same peculiarity appears to us in that Mark gives us, for the most part, only the great deeds of Christ's redemptive miraculous power; of His sayings not many, and these chiefly the strongest only—His rebukes, His representation of the last

¹ For the different attempts hitherto made to account for the omission by Mark of the history of Christ's childhood, see Saunier, *Ueber die Quellen des Evangeliums des Markus*, p. 33 et seq.

judgment, and similar sayings (see above, i. 255). But we see it likewise in the whole form of his Gospel, in his vigorous, concentrated, pictorial, and lively way of presenting things.

The Evangelist was, from his personal character, specially fitted and called to write the life of Christ in this its second form—in the form of its power. A mind capable of forming a vigorous conception, and taking a lively view suiting the popular imagination, is revealed in his whole style of language—in the animated, graphic, popular, stirring tone of his discourse, which is strongly hebraistic,¹ and yet also readily appropriates foreign modes of expression.

The Gospel according to Mark is consequently to be considered, according to its tenor, as a definite and distinct organism having the beauty of life, whose individual parts unite into a living whole, and so mutually condition and explain each other.

The Evangelist gives us, first of all, the characteristic beginning of the Gospel. This beginning presents itself to us in John the Baptist's appearing in all his greatness as a prophet according to the Old Testament; and in that, after him, Jesus appears and becomes manifest in all His grandeur, through the infinite inferiority of the great Baptist when compared with Him. In accordance with this relation, Jesus appears in the place of the departing John, and begins the preaching of the Gospel (i. 1-15). And, immediately on His appearing, His divine power was made manifest in His first actions—in the calling of the first apostles, in His first preaching and miraculous cures (i. 16-45). In proportion to the power of His influence upon the people is the rapidity with which the scribes and Pharisees oppose Him in a series of scenes (ii. 1-iii. 6). With the increase of this opposition, however, which caused Him to work with reserve, corresponded the increasing reverence for Christ by the people, and the crowding of multitudes to Him, which determined Him to choose the twelve apostles (iii. 7-19). The tendency to opposition between the adherents and antagonists of our Lord soon gives rise to the decided open conflict of Jesus with the Galilean Pharisees (iii. 20-35). This results in the reserve of Christ, which is manifested in the delivering of His parables

¹ On the hebraistic character of this Gospel, comp. Hitzig, *Johannes Markus* 33 et seq.

concerning the kingdom of God (iv. 1-34). But while He thus withdraws from the breath of blasphemy of His enemies, He advances to further unfolding of His might in the circle of the receptive. He rebukes the raging of the sea, vanquishes the fiercest demons, discovers and heals the most secret and severe sufferings, and overcomes death itself (iv. 35-v.). But as the power of Christ is irresistible, so it is conditioned by itself, by its own divine-ethical nature, and so consequently it appears conditioned in the presence of unbelief. The Evangelist shows us this in the account of the unbelief of the inhabitants of Nazareth. But while Christ marvels at their unbelief, and withdraws from it, He unfolds more gloriously than ever the sway of His power over the whole Galilean land, so that it excites Herod the tetrarch himself, and comes against his evil deed like the true royal sway of the spiritual Prince of His people in Galilee (vi.). And now the Pharisee corporation-spirit of the whole land comes forth to oppose our Lord in a confederation, in which the scribes of Jerusalem have united with the Pharisees of Galilee, and by a fresh assault given Him occasion to declare openly against their maxims. He now puts into effect this declaration of His freedom by a journey through not only the heathen borders of Tyre and Sidon, *but also the coasts of the likewise chiefly heathenish Decapolis* (vii.-viii. 9). On His return to Galilee, it becomes evident that in this land He has no longer an abiding place, and He now withdraws into the region of Cæsarea Philippi, to prepare His disciples for His deliverance to death. During this voluntary self-banishment He again displays His miraculous power in a deed which Mark alone relates—the healing of the blind man at Bethsaida (viii. 10-ix. 29). Then follows the departure from Galilee, with solemn exhortations and warnings to His disciples (ix. 30-50). The Evangelist next sketches briefly, yet with expressive peculiarity of outline, the immediately subsequent residence of Jesus in Perea (x. 1-31). In describing Jesus' departure for Jerusalem, Mark sets forth to its full extent the sore perplexity of the disciples; and in relating the request of Salome for her sons, he places the latter in the foreground (x. 32-45). With like distinctness he depicts Jesus' journey from Jericho to Jerusalem (x. 46-xi. 11). The day of the purifying of the temple has, with him, the impress mainly of a day of judgment, and so stands in close con-

nection with the day of the decision of the conflict between our Lord and His antagonists in Jerusalem (xi. 12–xiii. 2). Next follow the chief features of the announcement of the end of the world, which concludes, in a way very characteristic of Mark, with the word of earnest address, Watch (xiii. 3–37). The history of the passion then opens with the account of the anointing of Jesus; and this history, notwithstanding its brevity, shows many features peculiar to Mark (xiv. xv.). But the Easter history, and that all throughout, specially bears the impress of his peculiarities, and thereby presents itself as the organic conclusion of his Gospel (xvi.).

NOTE.

‘Of the sections in our Gospel, 51 are in common with Matthew and Luke, 15 with Matthew alone, 8 with Luke alone, and 4 are peculiar to Mark,—namely, the introduction (i. 1–4), the parable of the fruit-bearing ground (iv. 26–29), the account of the healing of the deaf man that had an impediment in his speech (vii. 32–37), and that of a blind man (viii. 22–26).’—Saunier, in the above-cited work, 172.

SECTION II.

THE BEGINNING OF THE GOSPEL.—JOHN THE BAPTIST APPEARS AS THE FORERUNNER OF CHRIST. THEREAFTER CHRIST HIMSELF APPEARS.

(Chap. i. 1–15.)

The beginning of the Gospel of Jesus Christ, the Son of God; as it is written,¹—namely, in that word of Malachi’s,—

¹ This is not the place to criticise the different explanations of this difficult passage. The reading ἐν τῷ Ἡσαΐα τῷ προφήτῃ seems at first view to have most in its favour, partly as the best authenticated and partly as the most difficult. But here come to be considered not merely the great variations, ἐν τῷ προφήτῃ, ἐν τοῖς προφήταις, but also the many variations which again modify the reading, ἐν Ἡσαΐα, etc., e.g., ἐν Ἐσαΐα, etc. Hence it may be fairly conjectured that the expression, ἐν Ἡσαΐα τῷ προφήτῃ, is a later interpolation, which, on account of its inexactness, has undergone various corrections. In other places Mark does not incline to give detailed quota-

Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee,'—to be supplemented by the word of Isaiah, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.'

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey.

Thus John was great in his spiritual power. He was in his action and appearance the messenger of the Lord spoken of by Malachi; in his whole being and bearing, a living voice of God, according to Isaiah. Yet this great prophet testified of a greater who should come after him.

And he preached, saying, 'There cometh one mightier than I after me, the latchet of whose shoe I am not worthy to stoop down and unloose. I indeed have baptized you with water (have blessed you as immersed in the floods of water); but He shall baptize you with the Holy Ghost (shall immerse you in the waves of the fulness of the Spirit).'

He who was announced soon came. In those days—when John was thus testifying of Him—it came to pass that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. He came from Nazareth of Galilee. He also was baptized by John with water. He thus seemed to belong to the old, and even to be of lower standing than they of Jerusalem who were baptized by John. But this semblance quickly disappeared. Straightway, as He was coming out of the water, he saw the

tions, and so probably he originally wrote, The beginning of the Gospel of Jesus Christ, as it is written. As the principal passage to which he referred (Isa. xl. 3) was not known among the Jews as Messianic in this definite reference to Christ's forerunner, so he placed before it the passage Mal. iii. 1, which treated in a better-understood manner of that forerunner, and was a more definite prophetic expression for the beginning of the Gospel. Both passages, then, mutually explain each other. The passage in the later prophet, Malachi, showed that the word of the earlier, Isaiah, was to be interpreted as referring to Christ's forerunner. On the other hand, the expression in Isaiah showed that that messenger in Malachi should be conceived of as the voice of the preacher in the wilderness.

heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, 'Thou art My beloved Son, in whom I am well pleased.'

This was the first open testimony of God to the higher dignity of Christ, in which He stood high above the Baptist. For His consciousness, the contrast between heaven and earth disappeared. The Spirit descended upon Him with a definiteness as if a dove had flown down and rested on Him, with a power of gentleness and heavenly mildness as if He Himself had been changed to a dove. He received a perfect testimony of the Father's good pleasure, and thus was the consciousness of the Son perfected in Him. The voice in the wilderness had first testified to Him, and now the voice from heaven also did the same.

But the Spirit which filled Him immediately drives Him into the wilderness. In this abode He continued forty days. Here in the wilderness He was tempted of the devil, as once was Adam in paradise; here He lived among the wild beasts. As the second Man, the Man of the Spirit, the Prince of the earth, He lived free from danger among the wild beasts of the wilderness, as Adam did among the tame beasts of paradise. And the angels ministered unto Him. The ministry of the angels changed for Him the wilderness into a paradise, in contrast to those terrors of the cherub which drove Adam out of paradise into the wilderness.

Now, after that John was put into prison, Jesus came into Galilee. He came upon the arena which the Baptist had left. The lot which had befallen John in this region gives Him no alarm. He preached here the Gospel of the kingdom of God, saying, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel!'—that was the beginning of the Gospel. The voice in the wilderness uttered its cry, and the sound died away. But then came He Himself, the Lord; and the divine strength in which He came forth showed that the Lion of Judah was come upon the arena.

NOTES.

1. Mark, like the other synoptists, passes over Christ's first activity in Judea, and begins with His first open appearance in Galilee.

2. The explanation which connects ἀρχή, etc., ver. 1, with

ἐγένετο, etc., ver. 4, is by no means in accordance with this Evangelist's style. The Evangelist John might perhaps have construed thus, but hardly Mark.

3. 'Ex ungue Leonem!' This applies to Christ as introduced by Mark. And in another sense it applies also to the beginning of the Gospel itself. Observe the expressions οἱ Ἱεροσολυμίται πάντες—κύψας λύσαι—εἶδε σχιζομένους τοὺς οὐρανοὺς, and others.

4. The trait, Christ was with the wild beasts (in the wilderness), has been thought strange, and this because its depth and beauty were not perceived. Compare here Goethe's novel: *Das Kind und der Löwe*; and, *Theologisches aus einer Menagerie*, in my *Vermischten Schrift*. vol. iv. p. 189.

SECTION III.

THE FIRST ACTIONS BY WHICH CHRIST, ON HIS APPEARING,
STRAIGHTWAY REVEALS HIS DIVINE POWER.

(Chap. i. 16-45.)

The divine power with which Christ the Son of God appeared, was first manifested in the calling of His first disciples.

As He walked by the Sea of Galilee, He saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, 'Come ye after Me, and I will make you to become fishers of men.' And straightway they forsook their nets and followed Him. And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who were also in the ship mending their nets. And straightway He called them; and they left their father Zebedee in the ship with the hired servants, and went after Him. The heavenly power of Christ's call is specially apparent, in that these four men immediately follow Him, although the call appeared to come to them at the most inconvenient moment: when the first two had just cast their net into the sea, and so seemed quite engrossed with eager expectation of a draught of fishes; and the other two were mending their nets, and

so, probably, had shortly before taken large draughts, and hoped anew for a large take.

But the power of Christ proved itself not only in the case of the elect, but also of the people, even the poorest of them—those of them who were bound by the misery of sin; yea, even of devils.

They went together into the city of Capernaum; and on the first Sabbath-day which followed, Jesus entered into the synagogue and taught. And they were astonished at His doctrine; for He taught as one that had authority (the whole living authority of the word), and not as the scribes (in dead formulas). And there was in their synagogue a man with an unclean spirit; and he cried out, saying, 'Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee, who Thou art, the Holy One of God.' And Jesus rebuked him, saying, 'Hold thy peace, and come out of him.' And when the unclean spirit had torn him, and cried with a loud voice—it was the freeing crisis of the prisoner—he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, 'What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him.' And immediately His fame spread abroad throughout all the region round about Galilee.

Thus the people at once recognised in His *doctrine* the authority of life, a divine operation and *divine deed*; and in His *working of miracles* the new *doctrine*, the approach of a mysterious new kingdom of spiritual life.¹ With full clearness and confidence He meets the demons, who seek to gain Him by their words of homage, and to dissuade Him by their words of defiance, and yet cannot help betraying that they recognise in Him their conqueror. Their rage, and the last paroxysms they cause the demoniac, cannot disconcert Him. Thus He straightway shows Himself as the sure Redeemer of those who are bound by the power of darkness, and the people feel His appearing like

¹ 'The change of expression, ver. 27, *τίς ἡ διδασχὴ ἡ καὶ τὴ αὐτῇ*, proves that in Mark's days Christianity was usually considered chiefly from the point of view of a new doctrine; and it is not a suitable expression, for Christ cast out devils, not by doctrine, but by divine power.' So thinks Gfrörer. The Jews, however, were better acquainted with the connection between the new doctrine and the miraculous power of Christ.

an electric shock: His fame spreads like wildfire through the whole land.

And as He brings His blessing to the synagogue, so does He also to the house; and as He sets free the demoniac, so He heals the sick. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell Him of her. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. Here the wonder-worker was glorified not only by the suitable and prompt form in which He rendered help, but also by the decision with which she who received it could immediately serve and wait upon her helper and His companions.

And now the place before His house soon seemed changed into a great lazaret-house. At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils: and all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him. So little importance did He attach to their disclosures: yea, so distinctly did he refuse their testimonies from the other world to His authority, because He did not need them, and because they might readily mislead.

The whole distress of a populous and crowded town, which as a rule shows itself with less restraint in the night-time, appeared before His door like a host of spectres. And even after the labour of the day, in the hours when fatigue generally ensues, He was still able to give help to a whole town; nor did He rest until far on next day. In the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed. But Simon, and they that were with him, followed after Him. And when they had found Him, they said unto Him, 'All men seek for Thee.' But He would not consent to the desire of the inhabitants of Capernaum that He should now return thither. His earnest desire to give help was not confined by their walls. So He replied, 'Let us go into the next towns, that I may preach there also; for therefore came I forth.' And He preached in their synagogues throughout all Galilee, and cast out devils.

But the chief miracle of healing on this first journey through Galilee was the cure of a leper. It shows how confident the Lord felt as Helper in contact with human distress. There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, 'If Thou wilt, Thou canst make me clean.' And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, 'I will; be thou clean.' And as soon as He had spoken, the leprosy departed from him, and he was cleansed.—According to the Levitical law, Jesus would now have been considered an unclean person, because He had touched the leper; but according to the law of christological reality, that leper himself became clean. Jesus felt the reaction of the Levitical hypothesis as possibly it was expressed in the consternation of that sick man himself, who well knew that before this no one could venture to touch him unpunished. Jesus therefore firmly set Himself, groaning in spirit,¹ against this reaction—immediately sent him away, and charged him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them—that they have acknowledged thy cure (see above, p. 278). But he did not observe Christ's directions, but immediately began, as soon as he had departed, to publish it much, and to blaze abroad the matter. So thereby Christ could (legally) no more openly enter (immediately) into a town; hence He kept Himself—primarily in order to avoid the Levitical quarantine—without, in desert places (see above, ii. 443). But the people felt that no infection was to be feared from Him: they came to Him even in the desert from every quarter.

NOTES.

1. In this section the Evangelist passes over the Sermon on the Mount, and also the narrative of the centurion at Capernaum. By placing the calling of the four apostles at the beginning of the section, he connects its first matter with its last.

2. On the high capacity of presentiment in the demoniacs, and their regardlessness in proclaiming the Messiahship of

¹ See above, vol. iii. 472. We have here the same expression, ἐμβριμνησάμενος, as occurs in John at the raising of Lazarus (only there with the addition of τῷ πνεύματι).

Christ, see above, vol. ii. p. 112 ; on the naturalness of the contradiction in their expressions, see vol. ii. p. 129 ; and on the cure taking place in the form of a last violent paroxysm, see vol. ii. 131 and 137.

SECTION IV.

THE FIRST CONFLICT OF JESUS CHRIST WITH THE SCRIBES AND PHARISEES.

(Chap. ii. 1-iii. 6.)

Quickly as the glory of Christ became manifest in His first actions after His appearing in public, with equal rapidity was unfolded the contradiction of Pharisee worldly-mindedness in His people, which menacingly displayed its opposition to Him in a series of hostile utterances.

These utterances were occasioned by distinct, successive, and most significant evidences of His power and of His spirit.

The first great offence which His antagonists took at Jesus, was because He announced to a man forgiveness of his sins.

After the course of a few days He again entered into Capernaum, and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and to this assembly He preached the word. And now came a train of persons to Him, bringing one sick of the palsy, who was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof over the place where He was; they broke it up (the tiles), and let down the bed wherein the sick of the palsy lay. Jesus saw their faith—as He always saw through deeds and ostensible signs into the heart—and said unto the sick of the palsy, as the living centre of this believing community, ‘Son, thy sins be forgiven thee.’ But there were certain of the scribes sitting there (they were thus among the first come, and had taken possession of seats), and reasoning in their hearts, ‘Why doth this man thus speak blasphemies? who can forgive sins but God only?’ But Jesus immediately perceived in His spirit that they so reasoned within

themselves, and said unto them, 'Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house.' And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, 'We never saw it on this fashion.'

Thus Jesus proved the power of His absolution. The sufferer appeared now absolved in his limbs as in his heart. But His antagonists persisted in their perversity, notwithstanding that Jesus had fairly confuted them. Nay, they went further. They had first made it a reproach to Him that He forgave sins; they now took offence because He ate with sinners.

And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, 'Follow Me.' And he arose and followed Him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners (excommunicated persons) sat also together with Jesus and His disciples: for there were many, and they followed Him (were His adherents). And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, 'How is it that he eateth and drinketh with publicans and sinners?' When Jesus heard it, He saith unto them, 'They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.'

This crushing reply of our Lord could not prevent a second offence being taken at that feast with publicans and sinners. It was not only found offensive that He ate with such people, but that He should attend a feast at all. And not only the Pharisees, but also men of a better mind found that amiss.

The disciples of John were, like the Pharisees, fasting Israelites (they attached importance to fasting). And so some of that way of thinking came to Him, and said, 'Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?' And Jesus said unto them, 'Can the children of

the bride-chamber fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man,' added He then, 'seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.'

Our Lord's antagonists had first thought that He offended against pure doctrine; then they had gone further, and reproached Him with offences against church discipline and pious customs; and now, finally, they sought to show that He sinned against the law in the narrower sense—against the decalogue—against one of the holiest commandments, the law of the Sabbath. First they had only reasoned within themselves against Him, and next had only ventured to reproach Him behind His back to His disciples; but now they spoke to Himself, after open-minded men had preceded them in doing so, with regard to feasting. This apparent frankness was the easier for them, because this fresh reproach was primarily directed against the disciples, while mediately it was, no doubt, intended to fall principally upon Himself.

The occasion was when Jesus was going through the corn-fields on the Sabbath-day. His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, 'Behold, why do they on the Sabbath-day that which is not lawful?' And He said unto them, 'Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? how he went into the house of God, in the days of Abiathar the high priest,¹ and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them that were with him?' And He said unto them, 'The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man (as Prince of men, for whose sake all things were made) is Lord also of the Sabbath.'

¹ In the Old Testament passage which relates this circumstance, 1 Sam. xxi. 2, it is not Abiathar, but his father Ahimelech who is called high priest. On this, compare vol. iii. p. 165. Codex D. and others want this clause.

But this impressive saying of Christ's found no acceptance with the Pharisees. They rather looked upon Him now as a despiser of the Sabbath, and soon after they thought they had caught Himself in an act of Sabbath desecration.

This was on the occasion of another visit by Christ to the synagogue on a Sabbath. In the synagogue into which He entered there was a man who had a withered hand. And they watched Him, whether He would heal this man on the Sabbath-day. Thus they themselves, when seeing a sufferer near Christ, could not avoid thinking of Him as the helper; but this association of ideas failed to enlighten them. They waited, they wished for this, that He should help the sick man, that they might be able to form an accusation against Him. Jesus did not let them wait in vain. He said to the man with the withered hand, 'Stand forth.' He then asked them, 'Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill?' But they held their peace,—a strange mixture of an unfree sense of shame and false captious cunning. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, 'Stretch forth thine hand.' And he stretched it out (the hand which was properly speaking no longer a hand); and his hand was restored whole as the other.

He here by deed proved His right,—by a deed in which God wrought with Him, and so with Him broke the rest of the Sabbath by a holy work of love. But this time also it was in vain that He convicted them of wrong, and this mighty working of Christ was rather the occasion of making their enmity assume a decided shape. The Pharisees now went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

Thus the divine power of Christ was strikingly displayed in opposition to His antagonists. They disputed His power to forgive a man his sins: He exhibited this power by making the man arise with restored strength, and carry his bed to his house. They sought to throw suspicion on Him because He ate with publicans and sinners; but He revealed to them His consciousness that He stood in that society as the physician who heals the sick; and when they sought to make it a sin in Him to partake of the feast itself, He replied with firm assurance that

in such entertainments He held high spiritual festivals with His disciples. They sought to throw suspicion on Him through His disciples as if He broke the law of the Sabbath; and He replied to them as the Lord of all things relating to man, and consequently of the ordinance of the Sabbath. Finally, they watched Him with evil intent whether He would heal a sick man on the Sabbath-day; and He compelled them by silence to acknowledge the rightfulness of that act, and performed the heavenly deed of light within the circle of darkness which they with their hellish disposition formed around Him. The consequence of these glorious spiritual victories of Christ was, that they soon became His mortal enemies, and resolved upon His death.

NOTES.

1. We have here again many lively and illustrative traits of Mark's peculiar manner; *e.g.*, ver. 2, ὥστε μηκέτι χωρεῖν, etc.; ver. 3, ὑπὸ τεσσάρων, etc.; ver. 4, ἀπεστέγασαν τὴν στέγην. He alone designates Levi as the son of Alphaeus.

2. As to the order of history, the paralytic was healed after the passage across the sea to Gadara, although his cure is here related before it. The accusation of heresy in the corn-fields took place later, as did also the healing of the man with the withered hand, namely, after Jesus had returned from the feast of Purim.

SECTION V.

THE FIRST WITHDRAWAL OF CHRIST BEFORE HIS ANTAGONISTS.

THE INCREASING REVERENCE AND ENTHUSIASM OF THE PEOPLE FOR HIM. THE EXTENSION OF HIS SPHERE OF OPERATION, AND THE CHOOSING OF THE TWELVE APOSTLES.

(Chap. iii. 7-19.)

After these conflicts with His antagonists, Jesus withdrew to the sea. But the enmity of the Pharisees and Herodians was not as yet able to detach the people from Him. Their attachment to Him rather went on increasing in proportion as the

enmity of His opponents came to maturity. So a great multitude now followed Him from Galilee, and from Judea, and from Jerusalem, and from Idumea and Perea, and they about Tyre and Sidon, a great multitude, composed of those who had heard what great things He did. He first took up His abode by the sea-shore; but the pressure around Him here was so great, that He said to His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him. For He had healed many of them; and the consequence was, that they pressed upon Him to touch Him, as many as had plagues. And special excitement was manifested among the demoniacs. When the unclean spirits (in them) saw Him, they (running up to Him) fell down before Him, and cried, 'Thou art the Son of God.' And He straitly charged them that they should not make Him known.

So He withdrew from this excessive pressure, first to the sea, and then to a mountain. And as on the sea He taught from the ship the people on the shore, so on the mountain He, by means of deputies, put Himself in connection with the mass of His adherents. He called unto Him whom He would; and they came unto Him. But He had a special object in view on this second withdrawal into solitude, namely, to choose the Twelve. They were appointed to be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. Simon, the first of the Twelve, He surnamed Peter; and James the son of Zebedee, and John the brother of James; and He surnamed¹ them Boanerges, which is, the sons of thunder (see above, vol. i. p. 284; and vol. iii. p. 49); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite (Zelotes; see vol. iii. 52), and Judas Iscariot, who also betrayed Him (as the last of the disciples, while the first of them denied Him, although only for a short time).

Thus the Lord surrounds Himself with the chosen Twelve in holy solitude on a mountain. Like a king He here collects them around Him as attendants to give evidence of His honour, as the messengers of His word to announce it as His deputies

¹ The plural *ὄνόματα* seems to indicate that He also designated each of them with the name Son of Thunder (perhaps the elder and the younger).

to the world, and as invested with His might to heal men of their sicknesses and to set them free from the unclean spirits of the nether world. The first names of this consecrated band are the man of rock and the sons of thunder. And the last among them, the traitor, must testify of His might, for Christ has committed it to him ; and if Judas does not act in accordance with our Lord's loving thoughts, yet he cannot injure His work, but must, even at the very worst, be instrumental in advancing His victory. And even the power of darkness which was developed in the last of the Twelve, testifies of the spiritual powers of this society, over which the Spirit of Christ bore kingly sway.

NOTES.

1. The Evangelist describes very graphically the pressure of the people, who came from all quarters, even from Idumea, and surrounded our Lord ; the pressing forward of the sufferers ; the excitement of the demoniacs ; and the majestic inflexibility with which He silenced their expressions of homage. The princeliness of Christ is plainly revealed in His ordering a ship to be kept in readiness for Him, and in His calling to Him on the mountain whom He would to form His train of attendants. It is very characteristic of this Evangelist, that he gives the title, Sons of Thunder, by which James and John were distinguished, preserving even the original Aramaic expression (Boanerges).

2. The first calling of the Twelve took place soon after the raising of Jairus' daughter.

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